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FRONTISPIECE TO HEAVEN'S ANTIDOTE.

"The chiming bells are calling upon all men to cut the cords of their earth-bound thoughts, and go up to worship at the footstool of Jehovah."—*See Page 16.*

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PRIZE ESSAYS

ON

THE TEMPORAL ADVANTAGES

OF

THE SABBATH,

CONSIDERED IN RELATION TO THE WORKING
CLASSES.

CONTAINING

HEAVEN'S ANTIDOTE, THE TORCH OF TIME,
AND THE PEARL OF DAYS.

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PREFATORY NOTICE.

THE remarkable essays embodied in this volume were called forth by the offer of prizes for the three best essays on the temporal advantages of the Christian Sabbath to the labouring classes, by competitors from among the working men in Great Britain. Out of a large mass of manuscripts, three were selected by an impartial committee, and to the writers of them the prizes were adjudged. The first and third of these are here republished, and in place of the second, which is regarded as of inferior literary merit to the other two, another remarkable essay, entitled "The Pearl of Days," written by a female in humble life, has been substituted. As the productions of labouring *men* were exclusively contemplated in the offered prizes, this essay, admirable as it is in all respects, was not regarded by the committee as coming within the field of competition, but was highly applauded and recommended for separate publication for the author's benefit. The three essays, as here associated, will not be read merely as literary curiosities, proceeding as they do from persons of humble education and without any pretensions as professed authors, but will be esteemed for the solidity of their reasoning and for the

impressive force with which they plead for a sacred observance of the Lord's day. They are as much needed in this country as in Great Britain, and the friends of religion and good order will hail their reproduction here at a time when the temptations to Sabbath desecration are so multiplied, and the moral sense of the community on the general subject is far from being in a healthy state.

For the appearance of this volume, and the handsome style in which it is published, the public is indebted to a generous individual who has made a special donation to the Presbyterian Board of Publication for this purpose, and who seeks occasions for manifesting his solicitude for the diffusion of those elevated moral principles which are at once the glory and safety of a nation.—EDITOR OF THE BOARD OF PUBLICATION.

HEAVEN'S ANTIDOTE
TO THE
CURSE OF LABOUR;

OR

THE TEMPORAL ADVANTAGES OF THE SABBATH,

CONSIDERED IN RELATION TO THE WORKING CLASSES.

BY
JOHN ALLAN QUINTON, JOURNEYMAN PRINTER.

"Oh, day most calm, most bright,
The fruit of this, the next world's bud,
Th' indorsement of supreme delight,
Writ by a Friend, and with his blood;
The couch of time; care's balm and bay;
The week were dark but for thy light:
Thy torch doth show the way."

HERBERT.

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ADJUDICATION NOTICE.

THE circumstances out of which this Essay originated were as follows:—Towards the close of the year 1847, a Christian gentleman, lamenting the fearful increase of Sabbath desecration by railway, steamboat, and other travelling facilities—deeply impressed with the intimate connection between the preservation of the Sabbath and national morality, prosperity, and order, and being convinced that many fallacies were propagated by those who, for their own profit, deprived the poor man of one of God's best gifts, the Sabbath, and then placed the responsibility of this robbery upon the poor man's shoulders, by declaring that they took the day from him for the benefit of himself or his fellow-workmen—determined to appeal to the working classes themselves, and obtain from them an unbiassed and impartial verdict upon this momentous subject. For this purpose he offered three prizes, of £25, £15, and £10, for the three best Essays upon "The Temporal Advantages of the Sabbath to the Labouring Classes, and the consequent importance of preserving its rest from all the encroachments of unnecessary labour." In the short space of about three months one thousand and forty-five Essays were received.

After a patient investigation of this vast mass of MSS., which occupied from the close of March to the close of December, 1848, we have awarded the three principal prizes as follows:—

FIRST PRIZE, £25.—To John A. Quinton, Journeyman Printer, Ipswich.

SECOND PRIZE, £15.—To John Younger, Shoemaker, St. Boswell's Green, Roxburghshire.

THIRD PRIZE, £10.—To David Farquhar, Machinist, Dundee.

In making this award, we are constrained to throw ourselves upon the candid consideration of the competitors and the public. We have endeavoured to discharge our trust as in the sight of God, and we believe that we have selected the three best Essays. But we cannot court a rigid and formal criticism; nor dare we presume to anticipate that our judgment will be universally unimpeached. Those who are inclined to test its accuracy by some formal and preconceived model, will probably be disappointed with our decision, for the three principal Prizes are widely dissimilar in their structure, and may be said to represent three distinct orders of mind.

We feel these remarks the more necessary because it has been our privilege to obtain for the movement the patronage of Her Most Gracious Majesty the Queen, and His Royal Highness Prince Albert: His Royal Highness having contributed ten additional Prizes of £5 each, and the British public having already given upwards of seventy more. While these and other encouraging circumstances have greatly cheered us in our labour, they have drawn additional attention to our award, and rendered comparison and criticism much more easy and probable.

We cannot conclude this brief notice without expressing a hope that such further measures will be arranged as shall awaken an enlarged sympathy with the object throughout the British empire, and shall ensure the ultimate preservation of the entire of these valuable and interesting MSS.

ALEXANDER SWAN,
ROBERT KETTLE,
DANIEL FRANCIS OAKEY, } ADJUDICATORS.

London, Dec. 1848.

INTRODUCTION.

It had been the desire of those who are engaged in the direction of the Sabbath Essay movement, that the following Essay should have been introduced by one of the honorary editors, who is such a grace and ornament to the churches with which he is connected; and, but for the extreme pressure of his avocations, both in the pastorate and by the press, he would have complied with that desire. As it thus became necessary to seek some other for this office, I have gladly accepted the opportunity thereby afforded me, of evidencing my deep interest in this noble and gratifying labour of love amongst our hardworking brethren. Nor is this necessity without its advantages, since it gives occasion for exhibiting that evangelical unity amongst differing churches, which may be the harbinger of more peaceful and happy times, when Ephraim shall no longer envy Judah, nor Judah vex Ephraim, but Christian union shall be perfected,

and made manifest in the whole body of Christ our Head. One of the Essayists, in reply to a letter I had occasion to address to him connected with a communication of his for the Working Man's Charter, observes, "May I be permitted to remark upon the singularity of my case, that the first approved literary effort of an humble member of a dissenting community should be ushered into the world under the auspices of a clergyman of the Church of England? May our united efforts in this labour of love receive the divine approbation." To this devout aspiration I heartily respond "Amen." May such interchanges of love and amity be more frequent. They are not altogether new. Dr. Doddridge, the Non-conformist minister, was the first editor of the pious and enlightened Archbishop Leighton's works, and a recent Bishop of Winchester, in his *Elements of Theology*, long a text-book for divinity students in our Universities, has placed in his list of elementary works the *Commentary* of Dr. Doddridge; while the simple and beautiful hymns of Dr. Watts are published under the sanction of the Christian Knowledge Society, and are as household words, as the very songs of Zion, in all families, and in all churches of the land. I cannot but rejoice, then, that it is permitted to me at once to take part in this most encouraging Sabbath movement, and at the same time to help on the great work of Christian union, by thus

introducing to the notice of the religious world this deeply interesting and edifying composition, which is the work of one who is a member, and a valued and prized member, of the Independent Congregation of Ipswich, the town in which he has long been known, and which may well be proud of having thus been honoured by one of its working men.

The fact of our author being a working man, though undoubted amongst his own townsmen, is just that very one which it becomes us chiefly to certify our readers respecting. The Edinburgh Witness, a periodical of considerable influence and power, has not hesitated to say of this Essay, that it is one which any writer of any age might rejoice to have composed. And, as this is not only high, but deserved praise, it may excite doubts in the minds of some as to whether it really be the original and unaided production of the person it is represented as having been written by. It is not merely the public at large who are interested in this fact, as a remarkable literary incident; but all the fellow-competitors of our author are concerned to know that they have been dealt faithfully by in the adjudication, and that none but those justly entitled to a standing therein have been admitted to competition. But even more than all this, the holy and solemn cause itself in which these Essays have been written, demands imperatively of us that we

substantiate the character and position of the writer, so as to prove beyond all dispute that he is of the class professed, and that, though in that class, he is capable of himself accomplishing the production of such a work as now appears from his hand, head, and heart.

We have felt bound, then, to seek the very best information upon this point, and we are happy to have it in our power to offer abundant testimony to the fact. The master in whose employment our author is, and has been for some years past, and who is himself well known in the town of Ipswich, has kindly favoured us with the following satisfactory reply to our request that he would furnish us with his testimonial.

Ipswich, Feb. 5, 1849.

DEAR SIR,

I have the pleasure of stating that Mr. Quinton has been twelve years in my establishment, that he has conducted himself in the most praiseworthy manner, and by his application and talent has gradually improved his position. He has been truly a working man, and all his distinctions are well earned.

I am, dear sir,

Yours faithfully,

To Rev. J. Jordan.

J. M. BURTON.

As the foregoing is the testimony of his employer, the next shall be that of a personal friend, to whom our author referred us. He writes

evidently with all the warmth of friendship, but at the same time with the earnestness of sincerity. In omitting, therefore, some passages of his letter, we can assure the reader that we do so mainly out of deference to an expression contained in a letter from Mr. Quinton himself, in which he writes, "I speak truly, when I say that I am very averse to this exposure before the public eye." We will not risk, then, the damage of such a feeling as this, while we must not shrink from discharging our duty to the public. Mr. Quinton's friend writes thus respecting him :

REV. SIR :

I cheerfully comply with your request in sending a few brief particulars respecting Mr. John Allan Quinton, whom I have known during nearly the whole time of my residence in Ipswich, a period of nine years, throughout which I have had opportunities of closely observing his conduct and deportment, and becoming acquainted with his position in life. He has been in Mr. Burton's employ during all that period, and is, strictly speaking, his servant. His employment is exclusively in the printing office, and he, in common with other working men, receives, as well as they, his weekly wages, although his length of service, ability, and conscientious, upright conduct have placed him in the position of foreman, or overseer.

His character, I believe, no one would attempt openly to impeach. Almost proverbial for integrity and uprightness; modest, diffident, unassuming; nature has done much for him; the grace of God has done more. He is greatly esteemed in the Christian community to which he belongs, and by his fellow-townsmen generally. . . . His industry

is highly commendable, and to this only can be attributed the attainments he has made in knowledge. His recreation is only a change of employment. . . . Those who know most of him will speak in the highest terms of his character and industry. . . .

What I have said I believe to be strictly in accordance with truth, and feel sure that my testimony would be confirmed by many to whom he is well known, and who have, like myself, cultivated his friendship.

I beg, sir, to subscribe myself,

Yours, most respectfully,

GEO. MESSENT.

Ipswich, Feb. 4, 1849.

The next testimony we would offer to the reader, is that of an intelligent member of the Society of Friends, resident at Ipswich, and for some time engaged in business as a banker—R. D. Alexander, Esq., F. L. S., whose frequent opportunities of knowing our author, and understanding his character and position, enable him to speak as satisfactorily as conclusively to these. Mr. Alexander writes thus:

Ipswich, 16; 2; 1849

RESPECTED FRIEND,

As one of John Allan Quinton's referees, I write to state that, in my character of editor of "The Temperance Recorder," and of a series of Temperance Tracts, I became acquainted with him about seven years since, when he was, and still continues to be, the foreman in Burton's printing office—hired by him as a "compositor," but of late years mostly, or almost entirely, occupied as overseer of the

office, having from the increased work brought to the office—I have reason to believe in part from the good management of Quinton—little leisure to work at “the case.” I have made very frequent, almost daily, visits to the printing office for a length of time, and have admired the quiet bearing of his manner, maintaining good order by gentle rule and respectful manner to those below him, aided by his unwearied industry and attention to his employer’s work.

J. A. Quinton’s conduct in private life is, I believe, consistent with his profession as a Christian, and in general terms I may say that he is a good example for working men.

I am respectfully,

Rd. D. ALEXANDER.

We will present only one more testimonial, but it is that which, in every Christian community, is necessarily looked to as the most essential one—the good word of the minister of our holy faith under whose pastoral care Mr. Quinton lives, and whom, according to the ability given him, he aids in his work of inviting sinners to flee from the wrath to come, and to turn to repentance and calling upon God. The Rev. John Whitby, to whose kindness we are indebted for having communicated with the three gentlemen who have already borne their testimony to Mr. Quinton’s worth, writes as follows:

Ipswich, Feb. 16, 1849.

REV. SIR,

I duly received yours, and saw Mr. Quinton on the subject, who, I believe, has written to you, and communicated the circumstantial facts you requested. I did not know him till he had ended his apprenticeship.

His membership with a Christian church began at Stowmarket. He has been some years in communion and membership with the church in Nicholas Chapel, of which I am the pastor. I had the pleasure of marrying him, some eight or nine years since, to one of our estimable members of the church.

He has always been a studious and persevering young man, with a comprehensive mind, and rather exuberant imagination. As a Christian, he has maintained a high and honourable reputation, much esteemed and beloved by true Christians. Nor has his Christian life been fruitless, but devoted to the cause of Christ. He has preached the Gospel, in villages and in my pulpit, with acceptance. I cherish a great regard for him, and so does the church of which he is a member. It is Christianity that has made him truly great. He has only written what he has enjoyed of the blessedness of keeping and loving the Sabbath. I was not surprised when I heard that he had reached the honour of the first prize on the Sabbath to the working classes. I knew his power of illustration. As to his eligibility as a working man to be a competitor, I may just say I have often seen him at work in the printing office of Mr. Burton, who, I believe, has written you in connection with the other gentlemen you mentioned. I need not add more.

I am, Rev. and dear sir,

Yours faithfully,

JOHN WHITBY,

Independent Minister.

Having now, as we trust, anticipated and satisfied every reasonable question that can be raised respecting our author, we are further desirous of gratifying what is likely to be the natural wish of every reader, and what has been the frequently expressed one of a large number of the competitors with whom we have had communication, that every Essayist should supply a brief account of himself, and thus make his fellow-competitors as well acquainted as possible with him, and the circumstances and occurrences of his life. Although, as stated above, our author would willingly, if consulting his own feelings alone, avoid such publicity, yet, for the sake of others, and especially for the sake of that cause in which he has been called upon to take so prominent a part, he consents to forego his own feelings, and has favoured us with a brief sketch of his life, which commences thus :

In the late honours that have been so unexpectedly thrust upon me, I have been unable to exercise any choice. I have been drawn, perforce, from the familiar sanctum of seclusion, and must cease more than ever to feel that I am *my own*, but am become more expressly the property of the Lord and his people. I will now proceed to register a few of the leading details of my past life, which has not been remarkable for any very striking incidents.

I was born at the small town of Needham Market, in the county of Suffolk, in the year 1817. I am the eldest of a family of either twelve or thirteen, ten of whom are living. My parents also are still living. I might observe, in passing, that they are respected for their unimpeachable lives and

integrity of character. They have for many years been members of a Christian community. My father was a tailor by trade, but about thirty-six years ago he took a small chemist and druggist's shop, vacated by death, and by his uniform application to business and his eminent trustworthiness, he gradually extended and consolidated a snug little business, which has enabled him to bring up his large family in respectability and economic habits. At the age of nine or ten I was taken from a dame's school, and placed under the tutorage of Mr. J. Webb, then of Needham, but now Baptist Minister of Stoke Green Chapel, Ipswich. Mr. Webb, however, shortly after leaving to prosecute his college studies, I was transferred to the care of Mr. Durrant, with whom I continued till within a short period of my apprenticeship. This school was of the ordinary character to be found extensively, twenty years back, in villages and small towns. My education comprised writing, (anything but of a first-rate description,) arithmetic, reading, and grammar—and all these imparted in the most crude and meagre manner. If by education we are to understand the education of the mind, of this I had positively none. I was not conscious, for two or three years after completing my scholastic drudgeries, of any signs of intellectual life, or stirrings of mental wakefulness. Four or five years seem a long time to spend in amassing nothing, but a large portion of time was wasted in ornamental printing, &c., which was of no practical utility whatever. My instructor was a stenographer, and as I took a great deal of pleasure in the practice of this art, he was particularly gratified thereat, and gave me abundance of exercises and tasks, which, when performed, were rewarded with special marks of appreciation by a holiday. These things comprise the *tout ensemble* of my education. I never at school learned a sentence of geography, so far as I can recollect—no use of globes—no Latin—no study of maps—no drawing

—no history—no natural philosophy, &c. I never attempted a thesis or an essay, nor did I attempt such a task for years afterwards.

At the age of fourteen I was apprenticed to Mr. Woolby, printer and bookseller, Stowmarket, (three and a half miles from my native place,) with whom I continued six years. Being naturally indisposed to mix in society, I kept myself quite retired, seldom going out after or before business hours, even for requisite exercise. This confinement, chiefly self-imposed, and this consequent deficiency of physical recreation, superinduced a feebleness of constitution that has unfitted me for years for any severe or prolonged muscular exertion. The first two or three years of my apprenticeship were devoted to the study of music, the reading of poetry, sometimes novels, and works of general information. I soon evinced a taste for works of an imaginative and exciting character, and for a poetical style of composition. Of some of Byron's works I was passionately fond. From reading, I soon began to write, poetry. I lived in a land of dreams and ideal enchantments. The poetic afflatus or inspiration has oftentimes emasculated my strength, filled me with trembling, and compelled me to desist from labour. I grew disgusted with the mean and gross realities of common life. I felt inarticulate longings for something above the actual. This state of feeling and emotion breathed itself out in innumerable fragmentary effusions. About this time I became a Sabbath School teacher, and shortly after, through instrumentality in connection with the school, I was brought to decision of character. For a long period of years I never remember to have absented myself from a place of worship, which I almost invariably attended three times on the Sabbath. Coeval with these circumstances, I might mention, a society for Mutual Improvement was established, directed, and presided over, by gentlemen of considerable mental culture and attainments. This institution

I joined, and here my first decided public efforts were made to emancipate my mind from the thralldom of ignorance.

On April 1st, 1836, I was received into fellowship with the Independent Church, Stowmarket, then under the pastoral care of Rev. W. Ward, M. A. (since deceased). My attention was now almost entirely absorbed by religious reading, exercises, and correspondence, and by visiting the sick and ignorant. I also had earnest desires stirred up in my mind towards the ministry of the Gospel. On the expiration of my term of apprenticeship, having in purpose renounced my secular calling, and being in a precarious state of health, I returned home with the intention of recruiting the same, and waiting the developments of God's will in this matter. Here I continued for about eight months, employed in reading, and occasional preaching in the surrounding villages. I likewise undertook the superintendence of a Sabbath school. As winter drew on, however, and no means wherewith to prosecute my introductory studies, previous to a collegiate course, were apparent, I began to grow uncomfortable in burdening my parents, and thought I had mistaken the path of duty. I accordingly, in the month of December, came to Ipswich in order to obtain a situation. I was, by a singular concurrence of circumstances, directed to Mr. Burton's—engaged with him—where I have continued ever since. His business was then very small, but from that period until now (more than twelve years) it has steadily increased in every department. He has now machines worked by steam power, a stereotype foundry, &c., and every facility for doing work in the best style. My province has been exclusively in the office, and, to a considerable extent, the management of the printing office has been entrusted to me. During all this long period I have closely applied myself to business through long hours, but as I did it cheerfully, and with an indomitable determination to battle upwards, its oppressiveness was not so pain-

fully felt. My leisure for reading and intellectual culture has accordingly been exceedingly limited. I believe I should be within the mark if I said that, on an average, I have not read twenty volumes, small and large, light and solid, per year. I begin to feel this deprivation now very keenly, and long for more literary and religious leisure. Until within the last two years I have regularly engaged in the villages as an evangelist. Enfeebled health now forbids such exhausting labours.

Such, dear sir, is a plain unvarnished statement of the leading events of my unexciting history. I leave them in your judicious hands, to make what use of them you may deem proper. But the less parade the better, if my feelings are to be consulted. I shall be happy to answer any question which may be suggested by the foregoing facts.

Such is our friend's unvarnished tale of himself and his earlier years. In concluding this introduction we will add a brief remark respecting the Essay itself, and the position assigned to it. It is not detracting from the merits of either this, the first, or the other two, the second and third Essays, selected out of so large a number as one thousand and forty-five competitors, to say, that they have not attained to their honourable position without much anxious discrimination on the part of those who adjudicated respecting them. So far is this from being the case, that we hail it rather as a testimony of the anxiety and faithfulness with which the adjudication was carried on, as an omen for good respecting the whole movement, and as a corroborative assurance that, while there were

others esteemed worthy to compete closely with these for the superiority, there are special and peculiar excellencies in the three which entitle them to their place and reward.

The one immediately before us will not fail, we are persuaded, to commend itself to the reader, for its evident and obvious appropriateness to the solemn subject discussed in it, under the peculiar phase demanded by the terms of the competition. There may be others of apparently more vivacity and power—others, again, that seem to manifest closer and severer judgment—others still, irradiating sparks of apparently more fervid and devout piety; but for a noble combination of all these, developed with a staidness and sobriety of thought adapted to the subject, and enlivened with rich and eloquent strains of exhortation, we believe that no other will be found to rival it, and that it will thus abundantly justify the final decision respecting it, and approve itself to all as thus rightly placed, whatever comparisons may be hereafter instituted between it and others, as they severally appear, and as, no doubt, their respective friends and admirers may be tempted to urge in their behalf.

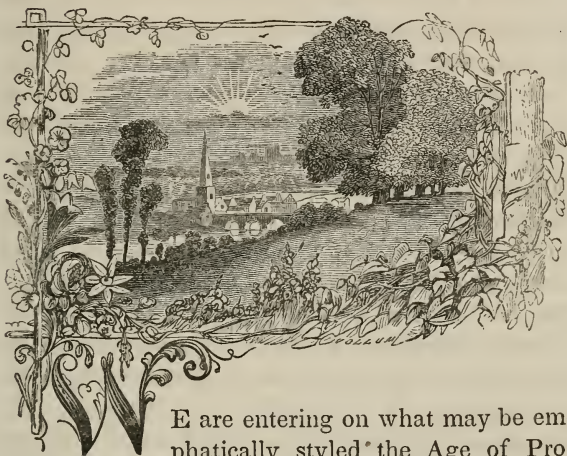
It is, then, with entire confidence that we commend both the work and its author to the favour and interest of all who would cherish in their hearts a due reverence for God's holy day, and that affection and love for the class of persons from whom

this Essay emanates, which those cannot fail to have who understand and appreciate the apostolical injunction, "As we have many members in one body, and all members have not the same office, so we, being many, are one body in Christ, and every one members one of another." Rom. xii. 4, 6.

Enstone, Oxon, Feb. 1849.

J. JORDAN.

HEAVEN'S ANTIDOTE TO THE CURSE OF LABOUR.



WE are entering on what may be emphatically styled* the Age of Progress. But our advancement does not consist, in all cases, in pursuing with accelerated speed the track trodden by our progenitors. These are rather times of sifting investigation. Everything is being tested. Every received dogma is submitted to the crucible. Every object of popular faith and homage is subjected to the most keen and rigid scrutiny. Every social and religious institution has passed, or is passing, the same fiery ordeal. Men are digging down to discover the deep foundations of things.

A stern spirit of utilitarianism is abroad, plucking up whatsoever is useless, and overthrowing whatsoever is obstructive of the prosperity and progression of man. Some of the most sacred objects commanding our love and veneration, as well as many of the imposing shams that have fed and thriven on popular credulity, have been, from time to time, assailed and denounced by their adversaries. The Bible has been again and again cast into the furnace of controversy, but always to come out more glorious and precious than before. Christianity, too, has often engaged in desperate conflict with her embattled foes, but has always retained possession of the field, and come off more than conqueror. On the other hand, numerous systems of error, excrescences of ancient institutions, and creations of human selfishness, that once flourished in the world, have shrivelled beneath the exposures of the intelligent and the good. At the present period, many of these lately reigning pretences, impeached by reason and condemned by public opinion, are slowly perishing from our midst.

We need not be surprised, therefore, that the SABBATH—an institution crossing fallen man's self-interest at such a variety of points, and tolerant of none of the grosser or more grovelling predilections of the masses—should come in for its full share of hostility and repudiation. Avarice grudges it, and would be glad to buy it up. Selfishness

covets it, and waits only for a plausible pretext to seize upon and annex it to its domains. Sensuality gloats upon it, and, scorning its alleged sanctity, would spend it in a carnival of folly and voluptuousness. Infidelity would raise its shouts of triumph on beholding it trampled down by worldliness, whilst religious lukewarmness holds its entreated blessings with such a relaxing grasp, that it would not require a very powerful effort to wrench them from its custody. But the Sabbath has most to fear from the gigantic public companies everywhere springing up around us in this age of enterprise. What isolated individuals would shrink from the responsibility of attempting, confederacies, strong in wealth and in influence, will be found daring enough to do, and that, too, with comparative impunity. Many of these leagues of selfishness, we fear—whose greed is concentrated and intensified by their numbers—would not scruple to stretch forth their monopolizing hands and appropriate this day to schemes of aggrandizement. But, should they ever be suffered to extort this blessing from society, and silence all indignant remonstrance, no earthly power would be able to stand against their desolating inroads. The health, the domestic comfort, the moral elevation, and the spiritual welfare of the labouring classes, would be of no more account than the small dust of the balance. The happiness of thousands of lowly families would be speedily and remorselessly

sacrificed. Multitudes of human beings, dear to their kindred, dear to their country, and dear to their Creator and Redeemer, would thus become the mere "tools of gain—the conscripts of ambition—and the materials of luxury."

If such a catastrophe is to be averted, the friends of humanity and the guardians of truth must awake from their lethargy, and bravely go forth to repulse the invaders of the Sabbath. Should the Sabbath's privileges be wrested from the sons of toil, it can only happen through the apathy and the unfaithfulness of the philanthropic and the good. But if every one who is baptized with love for his species would diligently study the subject in all its bearings, master its apparent difficulties, get distinct views of it before his own mind, and then do his utmost towards the creation of a healthy public opinion on the matter, the ominous evils now menacing our country would be immediately checked—the designs of the sordid, the profane, and the licentious would be frustrated—the claims of the Sabbath would be established on an immovable basis—the tide of Sabbath desecration would be rolled back, and a glorious impetus would be given to the holy enterprises of the age.

Should the following investigation of the temporal advantages of the Sabbath, considered especially in relation to the working classes, tend, however feebly, to aid a "consummation so devoutly to

be wished," the writer will have accomplished an object lying very near to his heart.

The plan we propose to pursue will be, to commence with the subordinate benefits conferred by the Sabbath, and gradually ascend to the contemplation of those affecting the higher interests of mankind. And should we be tempted to dwell longer on these inferior advantages than may be thought necessary, it will be in consequence of their being usually very inadequately set forth, and because they are actually realized by far greater numbers than are those of a more exalted character. We shall notice—

I. THE PHYSICAL ADVANTAGES OF THE SABBATH.

Among these may be enumerated repose, cleanliness, and health.

I. REPOSE.

Man needs periodic intervals of rest. The strongest constitutional stamina, the most robust or sinewy human frame, must speedily relax beneath the exactions of the mildest forms of continuous labour. A kind provision is partially made to avert this result, by the season of nocturnal repose, when the benevolent Creator, quenching the glare of day, and drawing the curtains of darkness around a wearied world, enfolds the children of creation beneath the shadow of his wings, and

hushes them to slumber on their beds of peace. But this sweet restorative—welcome as it always is to human infirmity, and anxiously as it is longed for, as the day drags to its close, by multitudes overmastered by the severities of toil and the monotonous struggles of life—does not fully meet the exigencies of man's nature. The nightly supply of refreshment and strength is not equivalent to the daily expenditure of energy ordinarily incurred; and especially is this true in vast numbers of cases among the working classes, where the constitution has been deteriorated by early privations, by insufficiency of food, and by uncleanly or intemperate habits. A supplemental period of rest is therefore required, to treasure up such a degree of strength as shall enable those upon whom the burden of labour presses most heavily, to fulfil their allotted tasks without prematurely wearing out the animal system.

But neither is this all. It is not enough that a race of rational beings should be dealt with on the mercenary principles adopted with respect to our beasts of burthen. Man's two-fold nature—his nobler capabilities—his elevation as a moral agent—his soul, resplendent even in its ruins—challenge a loftier recognition of his claims than is due to the mere drudges of creation. To calculate the daily ravages committed upon the loins, the muscles, and the limbs of labour, and to dole out the minimum amount of rest and nutriment that will suffice to

repair these damages—to barely maintain the equilibrium of functional waste and supply, at the smallest possible sacrifice of their services—is to embrate the labouring population; yea, to degrade beings originally fashioned in the image of God into mere animate machines, to be used in the production of wealth, luxury, and patrician indulgences, in which they are never suffered to participate; instead of which, they are doomed—through the elasticity of youth, the vigour of manhood, and the decrepitude of age—to spend all their intervals of relaxation from physical exertion in eating, in drinking, or in sleeping—and all this only to gather fresh power for the strained sinews, and new moisture for the dripping brow! But man yearns for a higher order of repose than this: something more congenial with the diviner indwellings of his being. Not the mere oblivion of the senses; not the luxurious stretch of the tired limbs; not the subdued throbbings of the overwrought brain; not alone the casting out of mortal weariness and pain;—not a rest altogether imposed by physical necessity, but a rest that may be wakefully, intelligently, and complacently enjoyed. Such a want is delightfully supplied by the institution of the Sabbath!

The wisdom as well as the benevolence of Heaven is clearly exemplified in this ordinance, in its manifest adaptation to the circumstances of the bulk of mankind. These days are not “like angels’

visits, few and far between;" nor is the respite from secular employment, when it arrives, too protracted in its duration. It preserves a judicious mean between these mischievous extremes. Had its recurrence fallen at intervals more distant than at present, its benign influence would have been found insufficient to withstand the crushing effects of unremitting labour on the health of our operatives. And, on the other hand, if it had occurred oftener, it would have exposed multitudes to privations, from the scantiness of their earnings; it might have tended to undermine those industrial habits upon which the working classes have to rely for their prosperity and advancement; and might, moreover, have increased those propensities to indolence and dissipation, which even now are too extensively disclosed. As it is, the Sabbatical rest, whilst it affords but a brief holiday to idleness, suffices to oil the wheels of industry, to give new zest to enterprise, and to renerve the arm, and gird up afresh the loins of labour.

The Sabbath, as a day of relaxation and refreshment, should be esteemed precious by the working classes in particular. The statesman, the merchant, the manufacturer, and even the tradesman, can often escape the duties or emancipate themselves from the thrall of business; and, vanishing from their respective engagements, may embark for foreign travel, and luxuriate awhile in some invigorating clime; or, wandering up and

down our own fair isle in search of health, may halt at spots rich in historic interest and in memorials of ancient fame, or may visit the wonder-teeming cities and towns reared by modern enterprise; or else, if wearied with the excitement of such scenes, may turn aside for a season to the margin of the ocean, and there inhale health and gladness from its bracing breezes, refresh their bodies in its living waters, and soothe the irritation of their feelings with the music of its murmurings. But not so the poor working man; he cannot go beyond his tether—he can rarely cast off his collar. From morning's dawn to evening's close, and often into the deep shadows of the night—through scenes of sorrow and tribulation, and the incipient stages of disease—his necessities chain him to his post. Condemned, like Sisyphus of old, to roll the stone of labour up the steep acclivity of life, which, on having neared the summit, rebounds to its starting point again, he finds himself, after the disbursement of his scanty wages, again at the bottom of the mountain, yoked to his hopeless task, and compelled to begin anew the up-hill struggle.

But cheer thee, child of travail! The blessed Sabbath is thine own! It is the excellent gift of thy Maker—see, then, that no man rob thee of the boon! It is the heir-loom of thy family—see that it be not alienated from their possession! It is a sacred inheritance, bequeathed by successive generations of the godly—see, then, that its frail fences

are kept unbroken, and that its fruitful soil is not, through neglect, cursed with sterility and nakedness! The fifty-two Sabbaths of rest with which the year is interspersed are like patches of verdure, watered by ever-springing fountains, that dot the inhospitable wilderness, and invite its fainting travellers to exhilaration and repose. They are the ports that fringe the sea of human industry, in which the distressed bark may find a sure anchorage, and where it may renew its outfit for time and for eternity.

Oh, precious day! the workman's jubilee—the slave's release—the shield of servitude—the antidote of weariness—the suspension of the curse! How it smoothes the brow of care! How it brightens the countenance of gloom! How it braces the enervated limbs of labour! How it revives the drooping spirit of despair! How it gives wings to the clogged affections and aspirations of the soul! How it pours some drops of sweetness on the bitterest lot, and sheds some gleams of sunshine athwart the saddest heart! How it lifts the groveller from his low pursuits, and fills him with a noble self-respect! How it extinguishes the jealousies and rivalries of week-day occupations, and links men's hearts in the bonds of brotherhood! It does homage to the glorious attributes of the man, even when it finds him in the condition of the serf. In most cases it proclaims to the servant equal liberty with the

master. It is a perpetual rebuke to the reigning rapacity of the world. It deals out, with even-handed justice, the essential rights of manhood, to all classes alike; and is designed to protect the poor from the bribes of wealth, and the weak from the encroachments of power.

Companions in labour! have you never attempted to compute the value of the Sabbath, even in this, the meanest of its uses, as a provision of rest for the body? Have any among you been wont scornfully to repudiate it, as an institution originated and upheld by the craft of priests? Do you regard its weekly advent as an unwelcome intrusion—as a perpetual restriction on your privileges, a curb to your enterprise, and a sacrifice to your pocket? Can you read no inscription of Divine loving-kindness on its serene brow, and discover none of the gifts strewn by its bountiful hands? Are you accustomed to yawn away its lagging hours in idleness, or sport them away in folly or in wantonness? Oppressed by the insipidity of inaction, do you cry, “Oh, what a weariness it is! When will the Sabbath be gone, that we may sell corn, and set forth the refuse of the wheat?—that we may dress the vineyard, plough the field, weld the metal, print the book, weave the cloth, make the garment, build the house, or garnish the sepulchre?” Brethren! reflect seriously on these things; and though it should appear that the Sabbath was ordained for no higher purpose than

to minister to the animal refreshment of man, yet even this is a blessing of such priceless worth, that to wring it from the possession of society would superinduce a catastrophe too frightful to contemplate.

That the Sabbath is no modern ecclesiastic innovation, and that it is not an exploded ordinance of the Jewish economy engrafted upon the Christian system, are clear from acknowledged records of a remote antiquity; some of which furnish indubitable proofs of a general tradition respecting the primitive Sabbath. Hesiod, who lived about 900 years before the advent of Christ, says, "The seventh day is holy." Homer, who sang about the same period, and Callimachus, likewise a Greek poet, who flourished about 700 years later, allude to the seventh day as holy. Theophilus, of Antioch, says, concerning the seventh day, "The day which all mankind celebrate." Porphyry says, "The Phœnicians consecrated one day in seven as holy." Lucian remarks, "The seventh day is given to school-boys as a holiday." Eusebius observes, "Almost all the philosophers and poets acknowledge the seventh day as holy." Clemens Alexandrinus says, "The Greeks, as well as the Hebrews, observe the seventh day as holy." Josephus, the Jewish historian, says, "No city of Greeks or barbarians can be found which does not acknowledge a seventh day's rest from labour." Philo testifies, "The seventh day is a festival to

every nation." Thus, through a long succession of ages, and by numerous Gentile nations, who were not at all likely to adopt any one of the exclusive rites of Judaism, we have ample evidence that the seventh day has been observed, with more or less of religious ceremonial, as a period of relaxation for the wearied body, and as a temporary asylum from the wasting strifes and cares of life. The illustrations furnished above point unquestionably to vestiges of the primeval Sabbath, instituted in Paradise, and which had been republished to the new world by Noah and his posterity—memorials of which were thus preserved among heathen races, despite the prevalence of depravity and the growth of human selfishness, not so much from veneration for the high authority that prescribed it, as from an appreciation of its suitableness and profitableness for the burdened masses of mankind.

A really sanctified Sabbath throughout the world would exhibit impressive proofs of the Divine benignity, and would present to the devout mind, even in its merely picturesque aspects, one of the most interesting spectacles that could be witnessed upon earth. Go forth at early morning, and climb the side of an upland peak, contiguous to some thickly-peopled city. Gaze eastward, southward, westward, and northward—through the whole circuit travelled by the sun—and behold the delectable representation of Sabbath rest. Every sound breathes softer; every tint gleams brighter; every

scene seems fresher. Cast thy glance across the country—pass from field to field, from rill to river, from alp to glen, from hill to valley, from grove to grove, from one cluster of human dwellings to another, and read in every softened feature of nature the sweet tranquillity of Sabbath rest !

The flocks are wandering and gambolling in the dells ; the cattle are grazing on the hill-sides ; and the beasts of burden, freed from their yoke, are feeding on the open plains. The plough stands where it halted in its course across the furrows ; but the husbandman is gone home to cultivate his soul. The sound of the axe has ceased from the forest, and the prostrate trees lie as they fell ; but the woodman is gone away to ponder on the sudden death-stroke that may lay him low, or is on his way to the place where the keen axe of truth will be levelled at the roots of his stubborn sins. The mills are at rest on every hill-top, but their inmates have retired to their habitations to garner up the corn of heaven. Few men are seen abroad ; they are chiefly at home, by the domestic hearth, beside the family altar, teaching groups of children, watching at the couch of sickness, or smoothing the pillow, and pouring balmy speech into the ear of the dying. Again behold and rejoice over the glorious benefits of Sabbath rest !

Turn next towards the great city, rearing its roofs, chimneys, steeples, monuments, and huge masses of masonry in an atmosphere less murky

and impure than that which broods over it on the other days of the week. The swarms of industry are now hived. The mingled hum of busy multitudes, the heavy tramp of traffic, the rush of enterprise, the clamour of human passions, the noise of innumerable tools and implements of handicraft, the fierce panting of engines, the ringing of anvils, and the furious racings of machinery; the shouts of crowds, the brawls of drunkenness, and the plaints of mendicant misery, are all sunk into silence, and disturb not with a ripple of agitation the still Sabbath air. The huge factories and workshops that girdle the city, and which are the fountains of its prosperity, are empty and dumb; and the swarms that carry on their earthly burrowings in those warrens of industry are reposing themselves in the companionship of their families. The tall ships at anchor in the harbour have furled their sails, closed down their hatches, and hid from all eyes the merchandise treasured in their holds, whilst the Bethel-flag waves amidst a forest of masts, and they that go down to the sea, and do business on great waters, are below, studying the chart of Revelation, tracing the dangers of their life's voyage, and anticipating the glad hour when, redeemed from every peril, and borne on the bosom of a favouring tide, they shall safely moor their bark in the haven of eternal life. The black and dusty wharves, usually the Babel-scenes of confusion, are cleared of their hordes of porters, and

clerks, and captains, and loitering crews, who have cast off their burdens along with their foul skins and rough garments, and are now lading themselves with the rich freightage of the Holy Word. The merchant has quitted the desk of his dusky counting-house, and is now, in secret places, turning over the blotted leaves of his own heart. The shopman has left his counter, the weaver his loom, the joiner his bench, the smith his forge, and the broker his stall, for the new Sabbath, in its advent, has published to all its tidings of liberty and rest.

The gates of the temple of Mammon are shut, and the gods of gold and silver are forsaken by their week-day devotees. The chiming bells, sounding alike across country and town, are calling upon all men to cut the cords of their earth-bound thoughts and low cares, and go up to worship at the footstool of Jehovah; and the tapering spires, like holy fingers, are pointing significantly towards the sky

And now the minister is descending from his study, his countenance impressed with a solemn sense of his responsibility; the saint is coming forth refreshed from his closet; the pardoned penitent is rising from his knees; the evangelist is on his way to his mission work; the Sabbath-school teacher is pleading with his class, and the Christian matron is gently leading forth her children to the mountain of the Lord's house.

At length a new traffic fills the streets; a grow-

ing bustle stirs the air ; a new scene expands before the eye. Religious assemblies are gathering the major part of the population. They come from the spacious squares and the crowded lanes ; they are seen issuing alike from the lordly palace and the plebeian hut. Trooping together are seen gray-haired sires and sprightly youth ; the widow in her weeds and the virgin in her teens ; the father in hale manhood and the mother in her charms ; the lofty in their grandeur and the lowly in their simplicity ; the mighty in their pride and the feeble in their meekness ; the healthy in their bloom and the sickly in their paleness ; the saint with his pleasant gravity and the sinner with his indifference ; the coxcomb in his daintiness and the rustic in his rudeness. They pass along, not with the swift-footedness of week-day enterprise, but with a measured step and gait, befitting the solemn associations of the day. Gradually their numbers are diminished, and ere long the throng has disappeared, whilst the silence of the streets is broken only by the footfall of some lonely passenger. They are gone to the places where the rich and poor meet together on terms of equality—where world-made distinctions are effaced—and where one common Father looks down, with impartial benignity and grace, on priest and people, on peer and pauper, on sovereign and slave. The bells grow dumb one by one, and the doors of the sanctuaries shut in their congregated worshippers.

Organs are pealing through the lofty roofs of cathedrals, and along the aisles of churches; anthems are swelling from scores of unseen chapels; the glad outbursts of thanksgiving and the hallelujahs of the happy are mingling in the air, and filling the clear vault of heaven with rich harmony. Then the holy breath of prayer goes up like fragrant incense, ascending to the sky; after which the manna of the word is scattered round the camp, and the doctrines of grace are distilled like reviving dew upon the parched hearts of men. Prayer and praise again succeed, and then—convinced by some eloquent Apollos, or conscience-stricken by some vehement Paul, or comforted by some consoling Barnabas, or melted by some fervent John—the assemblies break up and return, fervently ejaculating their gratitude for the priceless privileges of Sabbath rest!

Alas! that the preceding sketch of Sabbath sanctification should seem so much like an ideal creation. Its observance, in the most favoured spots of our world, is but a remote approximation to its destined quietude and purity. The picture is everywhere blotted and blurred. Clouds of human depravity darken its divine beauty. The greed of covetousness has wrung from its hands some of its noblest blessings, while the natural impiety of man's heart, and the constraints of his evil habits, complete the awful work of desecration. God has given the day, and blind selfishness not only wrongs

itself of the invaluable boon, but would lay an embargo upon its free blessings in relation to others also. Sloth is seen foolishly idling away the golden hours. Profaneness is heard uttering its coarse jests and blasphemies in the very precincts of the sanctuary. Profligacy comes forth meretriciously attired, and, heedless of rebuke, tracks the very footsteps of the pious. The "lovers of pleasure," transported by the wild liberty of the day, rush into scenes of sinful excitement—crowd the steamboats, riot in suburban tea-gardens, or promenade the streets, the parks, or the river's banks. Trains rush across the startled country, robbing thousands of railway servants of their heritage of rest, and pouring influxes of dissipated strangers into quiet villages and distant towns, whence, after roaming and carousing for hours, they are again borne back by the returning train, but not without having given an additional stimulus to all that was evil, and leaving behind them broad sowings of demoralization, destined to spring up and yield a wild produce of corruption and sorrow in future years.

II. CLEANLINESS.

The Sabbath is productive of habits of cleanliness. Superficial thinkers might, possibly, pronounce this alleged advantage to be foreign and far-fetched; but a dip beneath the surface will

reveal its intimate relation to the day, and invest it with an importance that cannot well be exaggerated. Recent investigations have brought to light a revolting picture of squalor, impurity, and wretchedness, herding together in the crowded avenues and courts of our great towns and cities. Philanthropy has pleaded earnestly and long for the removal of these nests of social abomination, and the public, catching at length the same humane inspiration, are sternly demanding that sweeping sanitary measures should be adopted to get rid of these receptacles of corruption and nurseries of crime. Now, to the outcasts self-banished to these regions, the Sabbath never comes! In vain its morning eye peeps kindly in at the patched and gloomy windows, for it meeteth no recognition there! In vain its meridian beams, struggling through the murkiness and filth above, around, beneath, seek to shine into the doorways of those den-like homes, for they are quickly quenched by the deep darkness that abideth there! There the Sabbath's decencies are never cultivated, the Sabbath's peace is never enjoyed, the Sabbath's festival is never kept, the Sabbath's blessing is never known!

But oh! what augmented numbers of the working-classes would become the irredeemable victims of this dark lot if the Sabbath were repealed! The periodical return of the Sabbath supplies a powerful motive to the cultivation of the proprie-

ties of life. It promotes, at regularly recurring intervals, the purification of the dwelling, the cleansing of household utensils, and the lustration and anointing of the person. By what washings and purgings, by what scourings and polishings, by what decorations and trimmings is its near approach announced ! What multitudes of buckets, and brushes, and dust disturbers are called into active requisition, and what streams of beautiful water are spoiled to remove the unclean accumulations of the week, and to offer a fitting tribute to the purity of the day. The greasy coating of mingled dirt and perspiration, deposited day by day upon the surface of the body, is cast off with the soiled work-day dress, and those whose calling brings them continually into defiling contacts are permitted to know the deliciousness and delight of a purified skin.

And then, when the day of hebdomadal release arrives, and, denuded of every badge of servitude, and appareled in his best garments, the transformed artisan steps forth from his abode into the presence of others metamorphosed like himself, what manly and dignified feelings are awakened in his breast ; and, on finding himself saluted by his superiors in station, what feelings of self-respect will arise in his soul ! Thus the Sabbath counteracts the inevitable tendency of the servilities of labour—it is perpetually at war with the sad effects of the curse, for, whilst menial occupa-

tions gradually undermine and lower a man in his own estimation, and shroud the excellence of his being in mysterious darkness, it is the aim of the Sabbath, by the hallowing associations into which it ushers him, to impress him with a sense of the solemnity of his position and the grandeur of his destiny.

It is impossible to overrate the beneficial influence of the habits of cleanliness thus superinduced, upon the health, decencies, and morals of the labouring population. It is an influence so constant in its operation, and so comprehensive in its range, that none but the most abandoned in character and condition can resist its assimilating action, and these escape it only by fleeing to some dark retreat on the first approach of the Sabbath's sun, where they will hide their shame and filthiness till the Monday's bustle again calls them forth, to prowl up and down and prey upon the world. Besides, this luxury of purification and this beauty of order, enjoyed by the provident and thrifty on the Sabbath, by no means terminate with the close of that day, but, following them through the week, and through the year, and through the successive stages of life, materially aid in the formation of the general character of that great class among the people. For those who are accustomed to study the phenomena of society will find it to be an almost invariable law, that improvidence and impurity go hand in hand—that profligacy and physical filthi-

ness are twin evils, whilst devotion ever companies with decency, and piety has always a fitting symbol of itself in external cleanliness.

Thus one benefit comes not alone. Cleanliness allures and leads the way to other graces. Physical benefits are often a prelude to moral blessings. The appendages of the body become a true index to the condition of the mind. The dwelling, like a faithful mirror, reflects from every side an image of the family, and household life, in its revolving phases, is but the visible development of the habits and garniture of the soul.

The objection may be started to the foregoing lines of argumentation, that if the Sabbath's visitation did not present its appeals to the cleanly propensities of the people, other opportunities would be sought and set apart by them for the realization of so desirable an object as that at which we have glanced.

But when, we seriously ask, are such opportunities, recurring with sufficient frequency, to be found? When would there occur such a confluence of powerful motives, favoured by adequate leisure, as would stimulate, not here and there an isolated individual or a solitary family only, but large masses of the working classes, to the cultivation of the proprieties and amenities of life? Where, amid the fierce contentions, the grinding extortions, the lustful rivalries, and the everlasting labours of a Sabbathless world, would these

blessed pauses be met with? Nay, the spirit of the mechanic would be so paralysed and abased as to make him utterly reckless of all decent appearances. Every finer instinct and every germ of greatness would perish in his nature; and these gone, and together with them every facility and incentive to self-improvement, the man would degenerate into the brute, and communities of such beings would become awful scourges in the earth. We solemnly believe that the Sabbath alone, by its universal provisions, its benignant restraints, and its proclamations of mercy, stands angel-like between us and this abyss of ruin.

III. HEALTH.

The Sabbath is eminently conducive to health. Health consists in the proper performance of the functions of those organs which constitute the body of man: it is the perfection of the physical system. The preservation of health depends upon the maintenance of the energy of the living functions, which, when severely tasked by protracted labour, can only be restored by commensurate repose and recreation, and by such other exercises as tend to impart vivacity and exhilaration to the mind. Now, these indispensable advantages, as we have attempted to show, are guaranteed by the Sabbath, and that in far more abundance and with greater certainty than could be otherwise secured.

The weekly Sabbath comes to sprinkle its reviving dews on the hot brow of industry, and administer the elixir of life to a fainting world.

A moderate amount of physical effort, proportioned to the degree of muscular energy possessed, and interspersed by intervals of refreshment, contributes decidedly to the development of the strength and well-being of the frame; but wherever the tasks of toil are pitilessly multiplied—where the shoulders can never throw off the yoke—where the spur is ceaselessly applied to the poor fettered slave—such a course of stimulation must strain and derange the delicate mechanism, engender disease and premature decay, and goad the body, with unnatural swiftness, into the bosom of a welcome grave.

Health is unquestionably the greatest temporal blessing sweetening the condition of those who are dependent for their subsistence on manual labour. It is the chief element in the scanty capital of the poor operative. Rob him of this, and you reduce him to pauperism and want. While health tints his countenance, nerves his arm, wings his feet, exhilarates his spirits, and pours a spring-tide of energy through the channels of life, the robust mechanic will sport with labour, laugh at poverty, and find existence to be a luxury and a joy. But, when the health sickens and the strength declines—when the arm hangs pithless and the eye grows dull—then it is that confidence reels, the buoyant

spirits droop, and hope—that heavenly guest, which is the first to come and the last to leave the human bosom—languishes and dies. It is a sorrowful sight to behold the delicate and sickly compelled by dire necessity to bend their weakness to efforts suited only to the athletic—to see the shriveled limb straining its feebleness to earn some scanty pittance, and the decrepid form borne to the dust in painfulness beneath its cruel load. Yet such sights are at present mournfully common in our world. We cannot walk along our streets, or visit the retreats of industry and the marts of business, without having our eyes grieved and our hearts pained by their recurrence.

But if man fade so rapidly, with a seventh portion of his time consecrated to rest and renovation, then what imagination can conceive the frightful condition into which he would be plunged if the barriers of the Sabbath were hurled down, and reclining humanity were summoned from its repose to commence a life of uninterrupted bondage! If the wear and tear of the beautiful machine be attended with so much mischief now, how fearful would be the destruction of health and life under a system so grinding and ruthless! How dreary and death-like would the world become! Its workshops would resemble the wards of some mighty hospital, tenanted by the pining victims of intense toil. Manhood would, in one or two generations, lose all its characteristic strength; youth would be

smitten with a fatal blight ere it had half attained its growth, and hale old age would soon become a prodigy to be wondered at in the land.

Yokefellows! think how the abstraction of the Sabbath would hopelessly enslave the working classes, with whom we are identified. Think of labour thus going on in one monotonous and eternal cycle—the limbs for ever on the rack, the fingers for ever plying, the eye-balls for ever straining, the brow for ever sweating, the feet for ever plodding, the brain for ever throbbing, the shoulders for ever drooping, the loins for ever aching, and the restless mind for ever scheming. Think—as your imagination beholds the unvarying wheel of work, the tread-mill of labour, thus going round, and round, and round, without a change, without a pause, from morn to night, from moon to moon, and from year to year—think, if you can, of the desolations that must follow this absolute reign of labour over the whole realm of time. Think of the beauty it would efface; of the merry-heartedness it would extinguish; of the giant strengths that it would tame; of the resources of nature that it would exhaust; of the aspirations it would crush; of the sicknesses that it would breed; of the projects it would wreck; of the groans that it would extort; of the lives that it would immolate; and of the cheerless graves that it would prematurely dig! See them, toiling and moiling, sweating and fretting, grinding and hewing, weaving

and spinning, strewing and gathering, sowing and reaping, razing and building, digging and planting, unlading and storing, striving and struggling;—in the garden and in the field, in the granary and in the barn, in the factory and in the mill, in the warehouse and in the shop, on the mountain and in the ditch, on the road-side and in the wood, in the city and in the country, on the sea and on the shore, on the earth and in the earth, in days of brightness and days of gloom, in hours of sun and seasons of storm, in times of trouble and times of peace, in the heights of day and in the depths of night, through the savageness of winter and through the gentleness of spring, in the energy of youth and in the impotence of age, when health is merrily dancing in the blood, and when disease is eating up the strength, when death is in the lonely home, and when happy life encircles the hearth;—thus the wheel of labour would go round with the earth, and the children of industry, chained to its surface, must follow its ruinous circumvolutions, till, exhausted by unnatural efforts, they relax their hold, drop off, and suddenly disappear!

The worn-out wayfarer, finding no verdant resting place, and no house of entertainment to cheer him in his travel, must sink at length on the road-side and miserably perish. The delicate and the fragile would be speedily “crushed,” by such a doom, “before the moth.” Feeble constitutions, that with a seventh day’s fostering care might eke

out their residue of strength for many years, would be broken down with a sudden crash. Incipient diseases, which nature, invigorated by adequate rest, might overgrow, would be developed with a deadly rapidity. An intenser labour would be found a dreadful forcer of the seeds and rudiments of decay which are imbedded, more or less plentifully, in all of us. Under the vassalage of such a gigantic oppressor as unrestricted labour, earth would reek with the sufferings of her offspring, while the all-absorbing prayer of her millions would be for "Rest ! Rest ! Rest !" or the quiet slumber of the grave !

Oh, glorious Sabbath ! almoner and nurse of health ! we, the children of toil, flee to the shadow of thy protection. Thou standest beside us, like some guardian spirit, casting over us the shield of thine excellency, enfolding our jaded powers in thy sustaining arms, and saying to the encroaching tide of human selfishness, "Hitherto shalt thou come, but no further ; and here shall thy proud waves be stayed." May thy bulwarks, notwithstanding all hostile assaults, stand strong as the everlasting hills, and be, in all coming ages, for a refuge and a covert to the children of men !

II. THE MERCANTILE ADVANTAGES OF THE SABBATH.

WE have dwelt somewhat at length upon the physical benefits resulting from the observance of the Sabbath—contemplating it as the couch especially provided for the repose of the prostrated powers of industry; as a season eminently adapted to lure to the cultivation of all the graces and refinements of civilization, and as a provision designed to replenish the impoverished springs upon which an energetic condition of health and strength depends. But, besides these advantages, we believe it is capable of proof, that the suspension of all secular employment on the Sabbath contributes directly to the pecuniary interests of the working classes. This assertion will, perhaps, excite a momentary surprise in those who have only viewed the subject with the eye of covetousness, and under the bias of a sordid heart. But, after pondering well the few rudimental thoughts we are about to submit, we think they will arrive at a thorough conviction of the soundness of this somewhat startling proposition.

For the sake of perspicuity, we shall divide the working classes of our country into two distinct branches—the two great arterial streams of production, that supply the necessities of the social body, and that create the wealth of the empire—

viz., our mechanics and our agricultural labourers; the former division comprehending our manufacturing operatives, our artificers, the workers in metals, and those following numerous other skilful crafts; and the latter branch comprising all farm servants, or individuals engaged in the production of food. Let us first view the subject in relation to the mechanical department of labour, by whose agencies we are furnished with all the external necessities and luxurious appendages of life; such as our apparel and all our personal ornaments, our dwellings, with all their garniture and utensils, and our libraries, with their literary stores.

The addition of the Sabbath to the established period of labour, would be attended by such consequences as are greatly to be deprecated by those whose hands are obliged to minister to their daily wants. They are these:—increased production, diminished consumption, a new stimulus to competition, and a reduction of wages. If these effects can be shown to be the legitimate fruit yielded by the secularization of the seventh day, we shall have done much towards winning for it a higher and warmer estimate on the part of many who have been wont to regard its observance with grudging aversion. If the former two results mentioned can be satisfactorily proved, the latter two, at least in a country like ours, depressed by a superabundant population, must inevitably follow.

I. INCREASED PRODUCTION.

The appropriation of the Sabbath to worldly occupations would be accompanied by increased production. That is, the fruit of our manufacturing exertions would be multiplied, just in proportion to the additional period of time devoted to labour. We are aware that this position is by no means certain—that it is based, perhaps, upon a fallacy. But then the alternative of relinquishing it would tell fearfully against the interests of our overtasked artisans, and would disclose such a state of things as Christians, philanthropists, patriots, and statesmen must alike deplore. However, as it is our intention to recur to this surmised objection again, we shall for the present assume the proposition to be sound, and give the working people of England the full benefit thereof. We shall now attempt simply to furnish some illustrations of its truth and validity. It is very clear that, all things being equal, the result of a man's industry who works six days or sixty hours, would be exceeded one-sixth by the result of seven days' or seventy hours' work per week. Only let this principle be expanded over the whole field of labour, and the aggregate result must be of the same nature as that in every individual case. Thus, then, it follows, that the present amount of manufactured stock, annually produced from the raw material, would be multiplied in the proportion of one-

sixth, by the abstraction of the Sabbath from rest, which would be an increase equivalent to the sudden influx of nearly a million fresh operatives. Now the question for the working classes to consider is, would this increase of production be advantageous or detrimental to their interests? Would it promote their prosperity and independence, or conduce to their depression and servility? Would it tend to their progressive enrichment, or would it hang at length like a mill-stone about their necks, and drag them down to the depths of wretchedness? Is there a fair prospect of disposing of this immense excess of production? Are there markets available for this purpose? Are the ports of the world's commerce opening so rapidly to our trading enterprise, that there can be no reason to fear lest the supply should exceed the demand, lest our marts of merchandise should be glutted, and our warehouses crammed with unsaleable goods? Increased production, to any extent, could be attended by no evils, if consumption, domestic or foreign, kept pace with it. Do the signs of the times indicate the probable advent of such a state of mercantile prosperity? We trow not; but rather the reverse. So far, indeed, is it from being the case now, that we are in exactly the opposite condition. Our manufacturing industry already furnishes more than home necessities and foreign purchases combined can remuneratingly take off. Even now, during some portion of every year, tens of thou-

sands of operatives are without employment, or are compelled to abridge their hours of labour; whilst ever and anon some commercial crisis convulses the frame-work of society, drives multitudes forth from their cells of industry, and sends them drifting through the land—a famishing and beggared race! The effect of the secularization of the seventh day would be to augment and aggravate these terrible evils. But this is not all. It would lead to

II. DIMINISHED CONSUMPTION.

Storehouses gorged with surplus merchandise on the one hand, and a visible decline in the trading prosperity of a nation on the other, generally go together. The falling off, in the case we are assuming, would affect the staple commodities of business—food, apparel, and furniture; and this decline would result mainly from these two causes:—first, the non-employment of hundreds of thousands of men, women, and children, whose ordinary week-day operations would be superseded by the labours of the Sabbath, and who would, therefore, be incapacitated from obtaining any of the comforts, and but a few scanty morsels of the necessities of life;—and a second source of this decline would exist in the diminished requirements of the working classes themselves for the indulgences of life. A population, despoiled of its holidays, and

brutalized by ceaseless toil, would have little taste, and less leisure, for the acquisition of such things. The extension of our work over another day of the week would not create one new want, nor add any keenness to those already felt. No more food would be consumed in consequence, even with the sharpest appetite that labour could impart; for the Sabbath is, proverbially, with the thrifty poor, a day of feasting and good fare. The dwelling would boast of no richer garniture in consequence; no tasteful ornaments would be seen scattered about the room, when there would be no neighbours to drop in to admire the cottage tidiness. Alas! under such a system, how soon would the pride of housewifery be swept away, and nothing but the meanest utensils would remain to relieve the nakedness of the domestic abode. And then, no more wearing apparel would be required in consequence. On the contrary, every inducement to procure showy and costly attire would be withdrawn. What millions then would never change the clothes that served them well enough for the drudgeries of life! It is impossible to calculate how great a portion of the working classes are indebted for their prosperity to the Sunday suits worn by the industrious millions. When we take into consideration the hands employed in manufacturing and beautifying the stuffs of which they are composed—in distributing and retailing them throughout the length and breadth of the land—and the everlasting stitch,

stitch, stitch, in fashioning them into vestments of elegance and beauty—we shall have some conception of the multitudes that draw their subsistence from this source alone.

Perhaps it may be urged against this view, that, if the lower orders did not purchase their dresses for Sabbath use, they would, nevertheless, procure them for other occasions. This would undoubtedly be the case, to some extent, among the better class of artificers, but would still, we apprehend, leave a serious defalcation in the demand for goods of other qualities. For it should be remembered that, with multitudes, the Sunday suit is quite distinct in material from the clothing required by them in following their respective crafts. Whether these festive habiliments are worn partly for the gratification of pride, is not now the question for us to discuss. We have here to consider it simply as an element of comparative mercantile prosperity, or depression—as a matter of pounds, shillings, and pence, in relation to the condition of the productive classes. And, so considered, the diminished consumption of the staple articles above mentioned, would reduce myriads of industrious families to destitution, and would recoil fearfully upon the cupidity of man.

III. INCREASED COMPETITION AND REDUCTION OF WAGES.

From a redundancy of production and an abated demand, must follow increased competition and reduction of wages. With less work to be performed, with a multiplying number of operatives, and with more time by one-sixth in which to exercise their callings, there would arise, of necessity, sharper emulations among those who have no property besides their hands and their health—nothing wherewith to support themselves and feed their families save their skill and labour. Men thus circumstanced, in order to secure some few crumbs at nature's table, would be found struggling desperately with their fellows, beating each other down to such a minimum of remuneration as would barely suffice for the necessities of life. In a race where all the competitors could not win, each one would strive, at whatever hazards, to be himself the successful candidate: "Skin for skin, yea, all that a man hath will he give for his life." Now, it would be utterly impossible for an adequate rate of wages to be maintained amid the inroad of such evils upon the social economy. They must continue to sink lower and lower towards the point of utter penury and distress.

If the abrogation of the Sabbatical rest were not attended by the results we have predicted, then it would be in consequence of the two following facts:—viz., that seven days' uninterrupted labour

is not more productive than six days' toil, supplemented by a day of rest; for it should be remembered, that time is but one of the many elements conducing to efficient and fruitful labour. Vigour of limb, buoyancy of spirit, and a joyous sense of freedom, are almost equally essential;—and again, that the mortality of our species, occasioned by this grinding system, would be increased to such a frightful extent, as continually to relieve the over-gorged labour-market of its surplus hands. We leave the abettors of Sabbath abolition to decide on which of the horns of this dilemma they choose to be impaled.

But we must now offer a word or two respecting the bearings of the question on the husbandmen of our land. By the growth of the rural population, and the extensive displacement of manual labour by the introduction of machinery, the wages of this great body of our yokefellows have been already frittered down well nigh to a famishing point. But, miserable as is their condition at present, seven days' toil in every week would only serve to aggravate its horrors. A sixth portion of those at present employed, would be immediately expelled from the soil, billeted upon the large towns, and drafted into other occupations; or, disappointed in their most vigilant efforts thus to found for themselves a home by dint of honest industry, they would be compelled to take refuge within the precincts of some union-house; or else,

by the pressure of their wants, would, under the influence of exasperated feelings, be goaded into the commission of crimes that would embitter all their days, and darken the once bright prospect of their eternal future. Whilst, at the same time, those who continued to plod at the employments of husbandry would soon discover that the pitiful sum, at which their sweat and strength were valued, would undergo no rise in consequence of their multiplied tasks: they would receive the same insulting pittance for seven days' labour that they had formerly received for six; for it is not the question, with many of their oppressors, what remuneration their hard services deserve, but upon how little of human fare the sons of the soil can labour and exist.

The foregoing considerations disclose to us this fact—that we do not need the Sabbath for mercantile, manufacturing, or agricultural pursuits, and that it is clearly the pecuniary interest of working men in particular to resist to the utmost all the encroachments of unnecessary labour upon that day. In volunteering their own services, either out of contempt for the day, or through a longing for unhallowed gains, or in countenancing the enthrallment of their fellows, they are fighting against themselves, and plunging a dagger into the heart of their own prosperity. Rather let the whole community of labour, with unity of soul, rise to

withstand every insidious attempt to wrest from them this *magna charta* of their rights, as the free creatures of God!

III. THE INTELLECTUAL ADVANTAGES OF THE SABBATH.

WE have hitherto confined our illustrations of the value of this institution to its meaner uses—as a benevolent provision, conservative of the well-being and happiness of the body, and as an economical arrangement, conducive to the wealth and prosperity of the empire, but we now propose to advance a step further, and view the Sabbath in its adaptation to the higher attributes and more dignified relationships of man. He errs guiltily who regards the mechanic simply as a curious piece of mechanism, consisting of brains, and bones, and muscles, and nerves, endowed with extraordinary capabilities of labour, and who treats him precisely as he would any other piece of machinery, casting him off when no longer serviceable.

Man is a being of mysterious complexity, and he who, in subjugating his powers to menial tasks, overlooks or blinks this fact, commits a sacrilege upon his nature. Whilst there is nothing too low or groveling for him to stoop to, there is, at the same time, nothing too high to be attainable by

his ambition. While his feet tread the ground, his brow fronts the sky. While his hands turn the sod, tug at the oar, or ply the loom, his soul, in its spiritual outgoings, may be roaming among the stars. The extremes of majesty and meanness thus meet in his nature. His perishing body establishes his affinity with the dust, while his indestructible spirit links him with the heavens. His limbs furnish him with instruments fitted for labour, but his intellect qualifies him for thought. The meanest serf, whose figure is bowed earthwards by the hardships of his lot, is invested with an immortal mind—all unhewn, and shapeless, and beautiless it may be, but still lying there, imbedded in the deep mines of his nature—dungeoned in darkness, peradventure, but still alive, looking hopefully through its bars, and struggling to be free—void and unfashioned now, but with capacities for treasuring up a vast fund of ideas—poor and talentless in its present state, but nevertheless a mint that may hereafter coin and give currency to its intellectual opulence—barren and birthless now, but containing in its womb the dormant rudiments of noble purposes, startling discoveries, beneficent deeds, or mighty revolutions. The annals of politics, the chronicles of science, and the archives of religion, bear witness to the bountiful upspringings of great and good men from these uninclosed wastes of humanity. Science can boast of its Kepler, its Ferguson, its Watt, its Newton, and its Stephenson; and literature can point,

amidst innumerable others, to the names of Erasmus, Shakspeare, and Burns—all these having sprung from the loins of labour. Philanthropy has called some from the forge and from the anvil to the more blessed work of fusing hostile hearts and welding human sympathies. Religion, too, has ever selected her bravest and holiest champions from among the “common people.” In primitive times she found her John, and James, and Peter, following the occupation of fishermen on the banks of the Galilean lake, and, taking them from thence, made them the apostles of her sublime revelations; and, in this late age of missions, she has drawn her most illustrious Christian heroes—her Martyn, her Brainerd, her Carey, her Williams, her Knibb, and her Moffat—from similar spheres of social obscurity, and sent them forth to humanize, regenerate, and redeem mankind.

Such being the inherent grandeur of man, even when found in the rudest condition and fulfilling the humblest functions, we may reasonably suppose that the Sabbath, being made expressly for man, whilst it ministered refreshment to his corporeal frame, would not overlook the higher necessities of his compound nature. Nor are we disappointed in these expectations. The Sabbath has a two-fold function to perform. It comes to give rest to matter and liberty to mind. Whilst it soothes the senses, it unleashes the spirit from its tether. It withdraws the hands from gold-gathering, that it

may feed and feast the intellect with knowledge. It disinters the soul from the rubbish of earthly cares, and plumes it for higher converse and loftier studies. It favours inaction only so far as it shall contribute to the advancement of intelligence. Thus the Sabbath as clearly indicates that the working man has a mind, demanding to be exercised and enriched, as that he has a body sighing in its weariness for the sweet indulgences of rest. And how beautifully is it adapted to the former, as well as to the latter of these ends! It supplies the great desideratum of the artisan and husbandman's plodding existence—leisure for profitable reading and mental and moral culture. Its benign influences are eminently calculated to warm into life and nurse into maturity many of the finer attributes of mankind.

I. OPPORTUNITIES FOR PRIVATE STUDY AND REFLECTION.

The advantage of the Sabbath, as it respects the enlargement and fructification of the minds of the lower classes, is strikingly seen in the opportunities it affords for private study and reflection. The different callings pursued by the bulk of our working men engross nearly all their time, which they are thus compelled, by their indigent circumstances, to give in exchange for the means of subsistence. Where some few parings of time remain at the disposal of the sons of toil, they are gene-

rally so scattered, and occur at seasons when the corporeal powers are so prostrated, and the spirits so spent, as to be comparatively valueless, and passed in negligent musing. It must be admitted that such intervals of spiritless exhaustion are not calculated to predispose to intellectual effort, or to increase the hunger of the mind; but rather, where no deliberate resolve to excel has been formed, present strong inducements to waste them in scenes of excitement and sensuality. And, sad to tell, the garish and syren-voiced temptations of the world have prevailed, to a lamentable extent, in alluring our artisans and peasantry from the more solid pursuits of learning.

Now this great defect of the week is bountifully supplied by the boon of the Sabbath. It prescribes the ancient landmarks of labour, and incloses from the wide waste of common life an allotment sacred to the culture and growth of mind. A seventh portion of our time—fifty-two Sabbaths in every year, and ten years of Sabbaths, or 3650 days, in a life of threescore years and ten—is thus redeemed from secular pursuits, and becomes the especial property of mind. Oh, what intellectual riches would the Sabbath hours of an average life, wisely husbanded, enable us to hoard! How might we elevate our condition, dignify our characters, strengthen our virtues, and sweeten the bitterness of our lives, by a conscientious use of these oft-recurring opportunities! But, alas, how little is this princely

blessing understood or appreciated by the working classes! How fearfully are its privileges abused, and its purposes perverted! Instead of works healthful in their tone and moral in their tendency, we find the reading multitude delighting in low and pernicious productions. Instead of reading books calculated to expand their intellect, and nourish in them great, and good, and god-like thoughts, we find among them works irreligious in their character, and designed to pander to the corrupt passions of human nature. In the place of the Bible may be seen the romance; in the place of the volume illustrating the works and ways of God, or descanting on the destiny of man, will be found the Sunday newspaper, consisting of the weekly off-scourings of a nation's depravity diligently raked together. This literary garbage is the mental aliment served up for Sabbath entertainment to tens of thousands of our working population. The issue of these messengers of impiety and immorality fluctuates between 50,000 and 100,000 weekly. What streams of corruption a prostituted press thus pours forth throughout the land, polluting the souls and vitiating the tastes of old and young, imparting morbid cravings to the minds of both sexes, and poisoning the nether springs of morality and religion. Where is the man who has risen from a low station to eminence of rank, or to commanding influence of mind, by feeding on such trash as this? Where shall we find the

pioneer of liberty, the wrestler for human rights, the social regenerator, the original thinker, the conqueror of science, or the preacher of religion, who, in surmounting his early disadvantages, has not jealously husbanded the precious hours of the Sabbath? Never, until the working classes shall change their predilections, root out these literary tares from their homes, and spend a portion of the Sabbath in storing their minds with wholesome knowledge, will they realize the full advantages of the day, in relation to their intellectual development.

II. MEANS OF PUBLIC ORAL INSTRUCTION.

Besides the facilities thus supplied for the private acquisition of knowledge, the Sabbath also furnishes the means of public oral instruction. This provision is peculiarly valuable to the mass of the people, whose avocations and straitened circumstances necessarily exclude them from many sources of improvement accessible to others. It is pre-eminently the glory of the Sabbath. In England, Scotland, and Wales, about 35,000 buildings are flung open on this day for the impartation of instruction in morals and religion. About 40,000 minds, many of them gifted and powerful, have consecrated their talents to this work, and distribute on this day the fruit they have garnered up by the studies of the week. Everything in the

nature and accompaniments of the day favours and aids their efforts. The cessation of business, the sudden enfranchisement of the thoughts from worldly thralldom, and the universal tranquillity that reigns around—all conduce to the success of the preacher's ministrations. But for the institution of these means, what multitudes of every generation must have passed to the grave ignorant of their responsibilities, their moral relations, and their destiny. The Sabbath abstracts the mind from carnal contacts, and keeps it from rooting itself altogether in the earth. It beckons the crouching spirit of the trader away from week-day scenes to higher and calmer regions.

The instruction dispensed on this day is of a character calculated to expand, refine, and sublimiate the mind. It embraces a boundless range of topics, from the simplest elements of knowledge appreciable by the dullest intellect, to the most recondite mysteries that baffle the highest reason. It unseals the fountain-head of truth, in the nature of God. It unlocks the treasures of divine philosophy, in creation, in providence, and in redemption. It impresses into its sacred service whatever is beautiful in nature, grand in science, and instructive in art; whatever is pure in ethics, lovely in virtue, and sublime in revelation; whatever is monitory in the past, perilous in the present, and inspiriting in the future. It leads the mind backward to the ages before the flood, to the paradisaical state of

man, to the origin of the universe, and thence to the vast solitudes of a past eternity ; or it urges the shrinking spirit forwards, through the valley of the shadow of death—through the dark and populous empire of the grave—into the august presence of the Judge of all the earth—to the home of the beatified—to the pandemonium of the wicked—and outwards into the immensities of the everlasting future ! It addresses itself to all the faculties and passions of the soul ; it illumines the understanding, sobers the judgment, thrills the heart, softens the feelings, energises the conscience, and sanctifies the deepest affections of our mysterious nature.

The public instruction of the Sabbath teaches man also to understand himself—a study of supreme importance, and of intense interest, and one that should take precedence of every other. It is ever reminding him of his immortality, and giving premonitions of his latter end. Its lessons are suited to the changeful circumstances and experiences of his chequered history ; it counsels him in his embarrassments, comforts him under his adversities, encourages him amidst his struggles, and strengthens him for the hour of temptation. It habituates the mind to the contemplation of all that is wonderful and glorious in God, and all that is hateful and terrible in sin ; all that is divine in compassion, and victorious in love ; all that is beautiful in holiness, and hideous in depravity ;

all that is hallowing in truth, and pestiferous in error ; all that is alluring in heaven, and revolting in hell. It is impossible to exaggerate the blessed effects resulting to the working classes from thus familiarizing their minds with sound scriptural views and holy Bible principles. Such instruction exerts a plastic power upon the character, and tends to make them more conscientious as servants, more patriotic as citizens, more peaceful as subjects ; wiser as men, better as parents, and happier as Christians.

III. SABBATH-SCHOOLS.

The Sabbath-schools of our land afford another exemplification of the advantages of the Sabbath in relation to mind. These delightful institutions are mainly supplied with scholars from the families of the lower ranks of society. There are at the present time, according to a recent calculation,* not fewer than two millions of such children gathered every Sabbath day into these Christian nurseries ; a large proportion of whom are employed through the entire week, and who, but for this expedient of Christian benevolence and zeal, would grow up in a state of barren ignorance. Here, then, we have a machinery, simple in its construc-

* See Edward Baine's Lecture on Education at Crosby Hall, Feb. 15, 1848.

tion, noiseless and unobtrusive in its operations, but nevertheless wonderful and far-reaching in its results. The ten thousand little streamlets glide unseen along the bed of society—the children and their teachers come and go from week to week—the busy world, meanwhile, taking no note of them; but a mighty and beneficent work is stealthily going on in secret. The fallow ground of two millions of minds is brought under the culture of spiritual husbandry.* The virgin soil of youthful hearts is turned up, and exposed to the warm breath of instruction. The seeds of evil germinating there—those indigenous to their nature, those shed upon them by a pernicious parental example, and those borne to them on the wings of every worldly influence—are sought out and carefully eradicated. Fresh sowings simultaneously take place, living germs of goodness are implanted, the stony heart is oft-times made ductile by tender treatment, the conscience is aroused, the intellect is dressed and fructified, an appetite for nutritious knowledge is created, and thus the work hopefully goes on.

Sometimes the green blade of promise speedily appears, the budding intellect expands its leaves, and the progressive life yields a rich crop of piety and usefulness. In other cases the springing is delayed. The golden grain seems to have perished

* A glorious band of 250,000 teachers are employed in the work of Sabbath-school tuition.—*Vide* Baine's Lecture.

in the ungenial bed to which it had been consigned. But no. Rank passions and luxuriant vices have only checked the precious seed, and retarded its growth. The living rudiments can never rot : they lie deeply earthed in the heart, entangled, perhaps, with the fibres of sins that root themselves there, awaiting a predestined day—an hour—a place—when and where they shall suddenly burst, with startling energy, into sight. It may be on the desolate rock, when the wreck is going down ; it may be in the heart of a deep wilderness, or in the worse solitude of a crowded city, when no friendly face beams upon them ; it may be in the graveyard, in the day of desolation ; it may be in the lonely chamber, in the dead of night ; it may be in the dungeon, when crime is fully ripe ; or it may be on the death-bed, when the judgment hour draws near ! For on all these occasions, and in all these places, have the imperishable reminiscences of Sabbath-school instructions been suddenly revived, sometimes to communicate a glimmering hope of the Divine mercy, at others, to add fuel to the burnings of despair.

What rich fruitage has this blessed system already yielded ! The Sabbath-school is a nursery of national righteousness. It has supplied men of integrity for responsible stations in society. It has, from year to year, replenished the church of God with new members. It has provided the ministry of our land with not a few of its most illustrious

ornaments, and has given the first impulses of se-raphic zeal to many of the most distinguished missionaries of modern times. And who can compute the number of dormant minds it has quickened into activity—the fine intelligences it has opened and expanded, the memories it has stored with precious truths, the trailing virtues it has supported and invigorated, and the thriving vices it has withered, uprooted, and destroyed !

It is, moreover, the peculiar excellence of this educational system, that it not only developes intellect, but it developes it in a right manner. It does this, not by artificial stimulants, forcing a precocious and sickly growth, but by simply aiding the healthy action of nature. For it is not the abstract acuteness and capacity of any mind, but the proper application of its powers, that should be a matter of solicitude. A splendid intellect prostituted to the advocacy of error is a fearful curse, whilst the humblest talents, plighted to truth, and wisely directed, may prove an enduring blessing.

Had the Sabbath no other benefit of which to boast, than that of educating the incipient mind of the children of the working classes, it would be entitled to our warmest gratitude and commendation. Sabbath-school instruction is one of the most hopeful and influential of all labours, and in the present perilous times is emphatically required ! If the wide under-growth of youthful mind be not carefully watched, and directed, in its earlier stages of

development, small success will attend any subsequent efforts to improve it, when it has attained a dwarfed, misshapen, and stubborn maturity. If good impulses are not given to the rising intelligence of the labouring population in childhood, there is painful reason to fear that, in very many cases, the impressing season is irrevocably lost. Other teachers are in the field. Other influences are busy all around. Life opens up its beguiling scenes to the inexperienced eye. Harlotry lavishes its blandishments and weaves its snares. Scepticism insinuates its doubts. Profanity next approaches, flashing its witty jests and blasphemies. Enticements to dissoluteness and sensuality ply the unguarded victim on every side, till at length the time not spent in the duties of his calling is wasted in awful wickedness. Thus the fallen one becomes a wretched outcast from all good men. And thus minds that, with timely training, might have struggled into light and usefulness, become blasted by early neglect, and the fierce onset of earthly temptations.

But if youth will push its way to the brink of destruction, let us, nevertheless, fence the path with all possible resistances and obstructions. Since the road to ruin is so easy and congenial to the heart of man, let us lodge in his mind every principle that is calculated to retard his progress and damp his guilty ardour. This object is blessedly achieved by the Sabbath-schools of our country.

What a fund of blessing is thus hoarded up in the Sabbath! Its uses in relation to mind are not at present fully understood, for its rich available sources have never yet been half explored. The present Sabbath-school system, for instance, is but the embryo of a more perfect scheme for intellectual elevation hereafter to be disclosed.

IV. THE DOMESTIC ADVANTAGES OF THE SABBATH.

BESIDES numerous incidental and collateral benefits resulting from the advent of the Sabbath, in relation to the homes of the working classes, there are three great ends directly promoted by it that are worthy of special regard: it favours the cultivation of natural affection, it secures family fellowship, and it generates and fosters domestic piety.

I. UNDER THE AUSPICES OF THE SABBATH NATURAL AFFECTION IS NURTURED AND INCREASED.

The institution of families does not owe its origin to human ingenuity. God himself has grouped the human race in these miniature associations, and, by the refined instincts which he has implanted in their bosom, has, in all ages, and amidst all the confused comminglings of mankind, preserved this unique institution from destruction. The homes

of men are the centres of nearly all the light and warmth that cheer the social world; the arks that shelter mankind from the raging tumults and storms of life; the cells where the loving and the loved hoard the sweet fruits of their reciprocal affection; the well-springs that supply mankind with the purest draughts of earthly happiness. Attachment to home is always strongest in the hearts of the virtuous and the good, whilst it will be found, that those who have abandoned themselves to sensualism and vice, have first learned to loathe the quiet joys, the chaste delights, and the gentle affections of the family circle.

All our natural affections are quickened by frequent and kindly domestic communion. The offices of love, the acts of devotedness, and the proofs of tenderness, constantly repeated among relatives mingling in the same dwelling, cannot but powerfully affect their emotional nature, and continue to weave, day by day, a chain of love around their hearts. The strength of this chain will depend, in a great measure, upon the frequency or infrequency of the intercourse subsisting between the respective members of the household. It is proverbial that absence tends to the estrangement of the heart, even from those claiming the closest kinship with us. Where our seasons of communion, therefore, only occur at lengthened intervals, or where they are hurried and embarrassed by the intrusion of care and anxiety, the bonds linking together the

members of the family must of necessity be thereby relaxed and weakened.

These observations bring at once to our view the position of the working classes, in their respective families, as it respects the cultivation of those natural affections from which so large a share of their earthly enjoyments spring. During the days of labour the artisan or the husbandman is, to a great extent, an involuntary absentee from his home. He rises early in the morning, before the remainder of the family are up, and goes forth, like the sun, to perform his daily circuit of duty. If the scene of his operations happens to be near, he shows himself punctually at the hours of refreshment, partakes hastily of the family meals, and again disappears; but if, as is frequently the case, his sphere of labour be remote, then he returns no more to his fire-side till the evening is far spent, and when the children, or the sick wife perhaps, have retired to rest, whilst in very many instances the great distance of his employment will detain him from the bosom of his family till the broad shadows of the closing week are stretched across the land. This is the perpetual lot of millions of our toiling tribes. What opportunities, then, have they, in these swift visits to the domestic hearth, or in the drowsiness of evening exhaustion, to breathe sympathy or minister comfort to an ailing and suffering wife? What opportunities to win, by parental endearments, a lodgment



"The zone of Charity encompasses the household."—*Heaven's antidote*, Page 57.

in the hearts of their offspring? What leisure to sit under the shadow of the gourd their own hands have planted, and eat of its delicious fruits? If some provision had not been made to obviate the effects of this domestic deprivation, the families of the working classes generally would present a painful spectacle of mutual indifference and disaffection between husbands and wives, and of alienation between fathers and children; for when the natural affections, which mainly give birth to all the delights of home, are suffered to languish through neglect, there are no evils or distractions to which such households may not become a prey.

But the same benevolent Being who has, by certain constraining laws interwoven with our nature, clustered mankind in these little communities, has also, even in the most unpropitious circumstances, afforded facilities for promoting those refined instincts on the strength of which the happiness of the family institution chiefly depends. God has given to the sons of labour the Sabbath for a sacred possession. On this day the separations of the week do not take place; the dissociated are brought together into fellowship, the brother caresses the sister, the father lavishes his fondness upon the children, the husband tenderly greets the wife, and the zone of charity encompasses the household. The pulses of affection are quickened in every soul; each beholds his or her happiness imaged in the beaming countenances of all beside,

and thus love ripens apace beneath the clear sunshine of the heart.

If the Sabbath fails to bring household harmony and interchanges of affection, as it does in too many cases, we must attribute it, not to any defectiveness in the provisions of the day, but to the prevalence of discordant passions in the bosoms of the members of the family. Their heart-strings are out of tune, consequently the music of domestic life is marred. The father is austere and despotic, it may be, or the mother is querulous and ill-tempered; in either case the green affections of childhood are blighted as soon as they appear. The husband is perhaps enslaved by intemperance, and robs his family to satiate his lusts; the down-trodden wife either upbraids him, or sullenly submits to her fate, and the slighted children learn to dread and recoil from their degraded sire. To such the Sabbath re-union brings no divine concord, no holy heart-communion, and thus ruthlessly does sin oftentimes blur the bright beauty of Sabbath homes, and neutralize the kind intents of Him who is alike the founder of families and of Sabbath days.

II. THE SABBATH SECURES TO THE WORKING CLASSES OPPORTUNITIES FOR DOMESTIC FELLOWSHIP.

This is but an amplification of the idea upon which we have already dilated. During the week

by far the largest portion of their time is consumed amidst their coadjutors in toil, many of whom are comparative strangers to them, others are unworthy of their confidence and friendship, whilst the fellowship of not a few is decidedly distasteful and distressing. It imparts a double joy, therefore, to the intelligent and virtuous man, to be able to escape for a season from such contacts, and to find a temporary retreat in the bosom of a cheerful family. Here he can breathe freely, in an atmosphere untainted by the impurities that have surrounded him throughout the week. Here he can solace his soul with the sweet converse of those he loves. On this day he has time to imprint, line by line, lineament by lineament, an indelible image of himself on the hearts of his sons and daughters. On this day he has leisure to extract the honey of domestic happiness from the beauteous flowers bursting and blooming around him in the garden of his home. On this day he has opportunity to cultivate the affections of his children, by directing them towards worthy objects; to admonish them of their faults and follies, to point out the temptations to which they are exposed, to forewarn them, with a parent's earnestness, of the perils that beset their steps, to impregnate their minds with sound principles, to instil virtuous sentiments, to extirpate vindictive dispositions, to encourage the exercise of the intellect, and strive to exalt the moral sense, in short, to weed out of their natures whatever would prove

detrimental to their happiness or usefulness, and at the same time to foster in them whatever might tend to improve their characters, or give stability to their future lives.

If this parental mission, to which the Sabbath peculiarly calls the heads of households, were but conscientiously fulfilled, what myriads of youth might be snatched from infamy, and what numbers of sorrowful parents, whose heads are prematurely bending to the grave, might spend a happy and extended old age beneath the family vine they had planted in their days of strength. But, in the most critical periods of their children's history, their minds and morals were neglected—left exposed to the sower of every sort of evil—and now, alas! they are harvesting a terrible retribution in the crimes and sufferings of their scattered offspring!

Contrasted with this dark picture, how blessed is the retrospect of a well-spent Sabbath in the family! What a sweet preparative for the struggles of the coming week! Where is the father who would not go forth on the Monday morning with a heart brimful with rapture to toil anew for his wife and children? And how often, as the hot dews of labour roll from his forehead, and his weary arms drop pithless by his side, will the swift thoughts of home rush over him, reviving him like new wine, and quickening all his flagging energies? The exertions of such a man, acting

under such abiding impulses, cannot be otherwise than fruitful; and how precious should such fruits be esteemed, when cast into the family lap for the impartial use of all!

It is equally cheering to the matronly wife to be privileged, for one day in seven, to entertain her lord in the peaceful realms wherein she lives and reigns. Exiled to a great extent from her presence in the week, she ardently longs for the day when her husband shall fill the vacant chair beside the hearth, irradiate the cottage with his smiles, and delight her ear with that voice whose tones of tenderness whispered away her heart in the romantic days of her maidenhood.

But, if the communion of a well-ordered home be thus refreshing to parents, it is difficult to overrate the hallowing influence it exerts upon the minds of the rising members of the family. It helps to consolidate the virtuous formations of their characters. It preserves the guileless and unsuspecting from the fatal seductions that bestrew the highways of the world. It restrains those prurient desires that so often burn in the bosoms of the young, to rush into the world and into the blighting excitement that rages out of doors, and teaches them betimes that real happiness may be imbibed at the quiet cistern of domestic enjoyments, but never from the turbid currents of a dissipated life.

And then, this influence is as lasting as it is beneficial. The recollections of a happy home will

cling to the young adventurer when his turn comes to plunge into the wild waters of a turbulent world. In the case of him who is under the sway of virtuous principles, these sacred remembrances will never lose their power; whilst in the case of him who has swerved from the path of rectitude, the Sabbath counsels of a serious father, and the fervent pleadings of a pious mother, will vibrate upon his ear amid the guilty excesses of a profligate career. The earliest impressions of home are generally the deepest, and the last to be effaced; and where these are of a pleasing and salutary character, they will often act like an anchor, in steadying the heart of the young sinner, and preventing him from driving headlong on the rocks of destruction! But there is yet another aspect in which the domestic advantages of the Sabbath may be viewed.

III. THE SABBATH AFFORDS FACILITIES FOR THE PROMOTION AND EXERCISE OF FAMILY PIETY.

The ordinary work-days of most of our operatives are necessarily so engrossed by their out-door occupations, and the time consumed in going to and fro, that, whatever their inclinations may be, they seldom have opportunity to indulge in the offices of family devotion. Business, as now conducted, is so thoroughly worldly in its spirit and requirements, and so greedy of every moment it can wrest

from its slaves, that no space is left, between the rising and the setting sun, for the pious labourer to assemble his household around the domestic altar. His meal-times barely suffice to enable him to reach his home, to appease the appetites of nature, and to retrace his steps again. Thus the devout workman, however his soul may pant for a brief daily season which he may consecrate to the social exercises of religion, finds himself irresistibly borne onwards by the tide of human selfishness, and compelled to conform to many of the customs and restrictions imposed by the ungodly.

But here again, as elsewhere, the mercy of Heaven interposes on behalf of its vexed children. Every seventh day that breaks upon the groaning world publishes liberty to these lamenting captives. The rich banquet which this day spreads, atones, in some measure, for the spiritual scarcity of the week. On the Sabbath the perusal of the Scriptures may be resumed, the re-united household, free from the inquietudes and claims of secular duties, may meet for praise and prayer around the throne of grace; the well-matched pair will take sweet counsel together, and of the Lord; the inquisitive children, gladdened at their father's sojourn among them, will drink from his lips the words of sacred instruction; friends and kindred, dropping in, will fraternise with the family in their communings with each other and with heaven, and go away bearing a rich blessing in their souls; songs of rejoicing

and canticles of praise will resound through the templed cottage, whilst the foretastes of heavenly bliss will often ravish the hearts, and the foreshadowings of a coming glory will gleam upon the countenances, of its happy inmates. Nor will the public ordinances of divine worship interrupt this holy fellowship. An intelligent and earnest piety in the rulers of the family will generally so contrive, as that most, if not all, of its members may repair in company to the house of God, and there celebrate divine mercy with the great congregation of Israel.

Such are some of the inestimable privileges which the Sabbath institution guaranties to the families of the working classes. It requires, therefore, but a glance to perceive the deranged and godless state to which the repeal of the Sabbath law would reduce them. The natural affections of the lower orders would thereby be blunted, and a diminished interest in each other's well-being would ensue, in consequence of the infrequency and hastiness of their family intercourse. The several members of the same household would grow up in strange and freezing apathy towards each other. The children would seldom see the father, except for a few hurried minutes, and then it would be when he is chafing beneath the labour-yoke, and when his eye is continually roving to the admonitory hands of his watch—a time not at all calculated to encourage the reciprocities of pater-

nal and filial love. The father, too, on his part, never having a few consecutive hours of leisure, to enable him to explore the mine of household treasure which he nominally possesses, would soon feel the chain of labour drag as heavily as his dead heart within him, while the brawny arm of energy, and the soul of enterprise, would flag, because the inspirations of love were wanting. For, where ambition, or covetousness, or emulation stimulates one to indefatigable effort, love impels thousands on in the fierce races of human industry. Think of this state of things everywhere existing among the working classes—think of homes divested of their attractions—think of the bonds of sympathy between the closest kindred universally relaxed—think of the strong affinities of nature which, for lack of adequate domestic fellowship, are dying out of human hearts—think of hard labour, thus deprived of its elastic spring, going on with sluggishness and languor, for who would toil, and sweat, and “grind the bones out of his arms,” without a powerful motive?—and what motive is sufficiently strong to urge millions of our yokefellows to menial offices all their lives, save necessity to provide for themselves, and love towards those dear ones who have a natural claim upon their services?—think of the consequences that would ensue from the withdrawal of this mainstay of the industrial habits of the people, and infer therefrom the inexpressible advantages accruing to innumer-

able family groups, and to society at large, from the maintenance of the Sabbath from all secular and carnal innovations.

The extinction of the Sabbath, moreover, as a day designed to be especially devoted to religious pursuits, must lead to the extinction of domestic piety; and wheresoever piety shall cease to have a voice and an altar in the house, it will simultaneously cease to have an embodiment in the church, and an existence in the world. Were religion, with its angel-retinue of graces, to be thus banished from our earth, godlessness and impiety, with their demon-throng of attendant evils—oppression, extortion, discord, hatred, revenge, blood-thirstiness, and every species of sensuality that can debase the human form—would reign and riot unchecked among mankind! Between us and a catastrophe so dire stands the Sabbath day, whose seemingly frail barriers were originally built, and whose dilapidations from age to age have been repaired, by the hands of a divine artificer. •

V. THE MORAL ADVANTAGES OF THE SABBATH.

THIS is one of the most solemn phases of the subject. It may be viewed very differently by different minds. The dominant mood of the ruminator is likely to darken or illumine the steps by

which he reaches his conclusion. We believe that the beneficial influence of the Sabbath on the interests of morality can be triumphantly established. In the right dedication of the day is locked up all its hoarded blessedness. Used in accordance with its institutional laws, it is birthful of unmingled good. Desecrated to dissipation, wasted in the chase of vanity, or pawned for unblessed gains, it entails a terrible and an accumulating curse.

I. THE SABBATH FAVOURS MORALITY, INASMUCH AS IT INCULCATES THE PRACTICE OF MORAL DUTIES, AND GIVES FREE SCOPE TO THE EXPRESSION OF THE MORAL VIRTUES.

In the fulfilment of these functions it wages a vigorous war against the reigning spirit of the work-day world. The mandates of Christianity, thundered across the Sabbath stillness, are calculated to arrest the demoralizing mania of worldly grasping, and bring men to a reflective pause. The prescriptions of the gospel, which are being constantly republished under the sanctions of the Sabbath, are utterly at variance with the selfish maxims and greedy impulses of a trading community. Whilst, on work-days, the competitions of industry and the contentions of trade are continually fomenting jealousies and animosities between mankind, the Sabbath seeks, by its lessons of forgiveness, to reconcile and fraternise the alienated. Whilst, throughout the week, prosperous extor-

tioners overreach their neighbours, and wring the materials of wealth out of the stinted poor, on the Sabbath they are confronted by some stern messenger from the avenger of oppression, and into their tingling ears is pealed the royal law of love, "Do unto others as you would that others should do unto you." Amidst the weekly drudgeries or hirelingship, the factitious disparities of station, and the inequalities of lot, stand out in dismaying prominence, causing heart-burnings among the more dependent classes : (in the eye of the Sabbath all men are regarded as equal—the wide chasms that yawn between the different sections of society are closed, and class enmities and feuds are abated.) The frequent hardships and indignities inflicted upon the labouring poor breed bitterness in their souls, and prompt them to reprisals : the Sabbath not only manumits them from these galling impositions, but teaches them to love, to forgive, and to do good unto those who despitefully use them. In the desperate struggles which the week witnesses for earthly distinction and aggrandizement, the rights of others are frequently trampled on with reckless temerity ; competing rivals are mercilessly over-ridden, and thus an awful disregard of the charities of life is propagated : the Sabbath lifts up its standard against this prevalent spirit of selfishness, reproves all such encroachments on the primary rights of man, and pleads the cause of the injured and distressed. All the commercings of

week-day life nourish the selfism of man, whilst the Sabbath, on the contrary, appeals to, and seeks to bring forth, the benevolence of his nature. The whole gist of secular occupations is to tempt man to sacrifice others, as far as is needful, for the attainment of his own private ends, whilst the scope of the Sabbath is to prevail upon him to sacrifice himself for the benefit of his fellows, whether by ministering with his gold to their physical necessities, whether by extending a helping hand to the unfortunate and sinking, whether by exploring the outlying settlements of social darkness and degradation, and afterwards calling the attention of the world to their humiliating revelations, whether by consecrating his gifts to the general advancement of his species, whether by going meekly from hovel to hovel, and from cellar to garret, breaking the bread of truth, and handing round the cup of comfort to the ignorant and the unhappy, or whether, if needs be, by pouring out his blood and life, a libation on the altar of human happiness. For, while dissuading from gainful frauds and worldly greediness, as ignoble in themselves, and trenching on the dues of others, the Sabbath also summons the sons of men to all these moral duties and disinterested services.

The day that inculcates these obligations likewise teems with opportunities for their discharge. The Sabbath is the fulcrum on which the lever of the Gospel mainly rests. It fosters every noble enter-

prise, and promotes all that is truly good, and great, and hopeful in man. It is earthly life filtered of its dregs. It is the cream of time. It closes the ordinary outlets of cupidity, and directs the activity of men into a thousand holier channels. It gives abundant time for well-doing. It works out, too, a generous willingness of heart. It breaks down alike the opposing barriers of business and the more stubborn aversions of mind. It empties the warrens of the world, and swarms the vineyards of the church. It clears the shops, the mines, and the factories of the land, and, with their inmates, peoples human homes. It flings wide open the doors of opportunity to all, and thus prepares a harvest for the Christian reaper's sickle. It gathers the younger children from the school, or from the mill, the grown sisters from the seamstress's, the elder brothers from the desk, or from the field, the father from the workshop, the barn, or the mine, and the mother from her cottage drudgeries, and groups them all around the cheerful fireside.

All trading, world-made distinctions are now effaced. Men appear no longer as miners, as weavers, as masons, as ploughmen, or as builders. The Sabbath recognises them alone as men—as responsible beings—moral agents—candidates for immortality—the subjects of a retributive government—and the objects of impartial, divine benignity and grace. How solemn are the aspects of human nature that the Sabbath thus discloses! What a

spectacle of hidden majesty it enshrouds! How silently it tears away all that is merely adventitious in man, and bares to view a world of spirits, awing the eye that surveys them in all their grandeur and vast interests! A world of spirits! shrined in flesh! guested in tabernacles of dust! self-sunken in abysses of depravity! borne down by heavy tasks of toil! all the radiant beamings of their high destiny shut in, or else extinguished! This infinite region of spiritual existence would have remained well nigh unknown but for the Sabbath, for when would despotic labour have voluntarily suspended its mean pursuits to explore its mysteries? When would avarice or ambition, for ever on the drive, have found leisure to study its sublime secrets? To the mass of men, rolled onward on the restless surges of a Sabbathless life, this illimitable world of spiritualism must have continued unknown, save when some stray glimmerings of its glories might occasionally struggle through an opening in the gloom wherewith their nature and destiny were enwrapped. Too contented as men are to linger in the outer courts of the temple of the universe, were it not for the rending of the veil, by the hand of the Sabbath, few men would have had the inclination to enter within the sacred penetralia of their being. But, glorious to tell, the Sabbath has torn off man's earthly disguises, raised the vassal of labour from his abject posture, and proclaimed aloud his original dignity and

worth. How magnificent the field, and how boundless the scope, thus opened to the moral student and the Christian husbandman !

II. THE SABBATH FAVOURS MORALITY BY THE DIVERSIFIED TALENTS IT ENLISTS, AND THE INNUMERABLE AGENCIES IT ORGANIZES, IN ITS SERVICE.

The blessed release which the seventh day brings, and the sacred leisure which it bestows, have induced the benevolent and the good of our world to seize upon these facilities and turn them to the highest profit and advantage of mankind. On this day talents that had been buried in the world, through lack of a fitting sphere for their exercise, are disinterred and employed. Sanctified gifts, that are often compelled to lie barren through the week, are fruitful in usefulness on the Sabbath. On this day the pent-up goodness of the world obtains vent, the cramped energies of philanthropy find enlargement, while all the holier sympathies of men for their erring and outcast brethren are evoked. Exhortations and teachings, which it would affront the children of the world to thrust upon their attention during the week, may now be fittingly and more effectually addressed. Compassion, that can find an outlet only for its yearnings whilst under the bonds of secular engagements, may now freely go forth in search of the wretched objects of its commiseration.

As soon as the golden gates of the Sabbath are flung back, what angel-shapes of good rush in upon the world ! As the day advances, what glorious legions are going up to assail the evils reigning in the earth ! What a holy host of messengers are running to and fro ! What lips are dropping with divine instruction ! What a multitude of voices, attuned by love, are exhausting all the arts of eloquence ! What vehement appeals, gushing from full souls, are everywhere smiting the ears of apathy, riving the consciences of the guilty, and fusing the petrified hearts of the wicked ! On this day, in our own land, not fewer than from 30,000 to 40,000 recognized ministers are reasoning, pleading, and expostulating with millions of their fellow-men, composed of all shades of character and of all grades of guilt. About the same number of exhorters and evangelists are itinerating the villages, the hamlets, and the more outlying portions of the population. Home missionaries, city mission agents, visitors of the sick, and Bible readers, in abundance, are permeating the channels of obscure life, and purifying the dregs of society with the vital elements of truth. Not less than 250,000 Sabbath-school teachers are seeking to disinfect the minds, and to mould and sanctify the characters, of two millions of the rising generation, that are soon to supplant their fathers. Besides these more public and organized efforts in the service of morality and religion, what earnest lessons are being

instilled in the retirements of home; mothers indoctrinating their offspring with virtuous sentiments and godly precepts, and shedding tears of solicitude upon indurated hearts, and fathers inculcating upon the impatient temperament of their sons the lessons of wisdom they have acquired in the suffering school of adversity and experience.

Now the end and aim of all these simultaneous efforts is, so far as they have respect to the present world, to promote the interests of public morality. And only think for a moment of the stupendous, deep, and permanent influence which this weekly concentration of holy forces must exert upon the general mind. How it emboldens virtue and abashes vice! How it chastises arrogance and rewards humility! How it opens the heart of niggardliness, and quickens the pulses of benevolence! How it dashes the chalice of sinful pleasure with bitterness, and discovers its dregs of gall! How it bridles furious passions, and slakes the fires of consuming lusts! How it hedges with briars and thorns the ways of wickedness, and illumines with honour the paths of justice and uprightness! How many retire to their evening rest, as the stricken deer to its mossy couch, with the arrows of remorse rankling in their hearts! And what numbers on the succeeding morning cross the Sabbath frontiers, and pass into the world with the dread voice of God vibrating on their ears, and the thunders of his anger reverberating through their souls!

But, in the position we have taken, we are open to the objection that, whilst the Sabbath brings a vast accession to the moral forces ordinarily at work upon the world, it at the same time lets loose upon society an amount of demoralizing influences, fearfully predominating over all that is healthful and good. It will be retorted, that the suspension of employment which we demand for the working classes may, by multitudes of our countrymen who possess no religious predilections, and who are conscious of no intellectual cravings, be abused to their own injury and to the infliction of serious evils upon society. Idleness, it may be alleged, is the parent of mischief. Authorized leisure, falling into the hands of the profligate, will be sure to be spent in wantonness and rioting; drunkards will waste it in debauchery; courtezans will find a disengaged population peculiarly susceptible to their blandishments; the devotees of pleasure will convert it into a carnival of delight: and thousands, prompted by a lust for gain, will abet these practices and pander to these vile tastes. The priests of Bacchus will be driving a flourishing trade in the myriad temples of their god; tea-gardens, abounding with music and dancing, hot excitement, and all the witcheries of sin, will present their enticements to the young; whilst the proprietors of steamboats, and the directors of railways, will increase their dividends, by ministering to this feverish passion for lawless liberty and joy.

It is too true. We admit it all. Facts impart a mournful plausibility to this objection. But we deny the inference which the adversary of the Sabbath would draw from it. Because the sacred leisure which God gives to man is thus perverted from its exalted uses, must we then chain men down, like condemned galley-slaves, to everlasting drudgeries, in order to keep them out of the reach of temptation? Must we bandage their limbs and stultify their minds, to prevent the gratification of their low-born desires and the spread of their contagious example? Are we to deny them the freedom and rights of men lest they should abuse them to licentiousness and immorality? Nay, men must be dealt with as moral agents, and not as tools in the hands of purblind expediency. The Sabbath is a test of moral bias. It leaves men to the spontaneous outgoings of their nature. It discovers of what sort they are. The Gospel wars not so much against particular forms as it does against the principle of evil. It directs its remedial measures not so much to the symptoms as to the central seat of the disorder. It is not chiefly engaged in plucking and crushing the poisonous fruits as fast as they ripen, but fetches its heavy blows at the roots of the upas tree. For, be it remembered, that whatever luxuriant evils may be thrust to the surface on the Sabbath, they were previously already in existence, sprouting in the seed-bed of the heart, and waiting only for favourable circumstances to

accelerate their development and nurse them to maturity. The Sabbath, therefore, does not give birth to the many baneful evils that spring up and flourish beneath its brightness, any more than the sun can be said to create the deadly hemlock and nightshade, or the hurtful tares, that are nourished from the fountain of its splendour. All violent, arbitrary, and oppressive attempts to hinder the desecration of the Sabbath must fail. The cure will be only skin-deep. If every outlet for the virus of society be closed, the raging malady will be driven deeper into the social constitution. Any panacea, to be efficacious, must go to the very core of human nature, and purge its innate rottenness.

Thus the friends of morality and of the Gospel have abundant incentives to exert themselves. Let them still continue bravely to breast the dark surges of the world's wickedness. Their Sabbath mission is pre-eminently aggressive. To stand still is impossible, amid the rush, and restlessness, and roar of the human sea. By presenting a broad front, and by a firm evangelical bulwark alone, can the strong tide of worldliness be turned, and progress be achieved. Whilst the Sabbath peculiarly exposes the irreligious and the vicious to the appliances of hell, it likewise opens a sublime sphere for Christian labour and enterprise, which, without it, we might seek in vain. On every Sabbath the weekly controversy is renewed, between God and Satan, between truth and error, between

virtue and vice, between loyalty and treason ! The singular moral phenomenon is seen of light struggling for ascendancy in the midst of darkness, and of a redeemed race seeking to imbue the corrupted mass of men with the principles of holiness and love. Thus, from year to year, the universal battle rages on between the emissaries of heaven and hell—between Michael and the dragon ; but, through all the vicissitudes and evolutions of the church, the tide of public morality is ever mounting higher and higher.

It is true this is not at all times apparent. There are, ever and anon, seasons of depression and of temporary retrogression. The religious progress of a nation is subject to fluctuations, as well as its trade and commerce. The present period, for instance, is a fearful crisis in the social and spiritual condition of our country. Practical religion seems long to have been ebbing ; it is indeed at its neap-tide. The bonds of public morals are alarmingly relaxed. Still we are anxiously looking for the return of a spring-tide of prosperity. Meanwhile, if we take an average standard of comparison, we shall find that we have advanced considerably above the highest point of past times. Besides, many of the popular sins which we most pungently deplore, are such only as seen in the purer and clearer light which Christianity sheds increasingly around us.

But a solemn responsibility rests upon all Chris-

tian people ! Let them, especially at this critical juncture, beware of throwing any stumbling-blocks in the way of the general reformation of Sabbath manners, and of the moral and spiritual regeneration of society. All now depends upon the energy and perseverance of the good ; for if the Sabbath, through their supineness and unfaithfulness, should be partially abolished, and spent in labour or in licentiousness, how then could the agents of good reach the people?—how could the machinery of salvation be successfully worked ? All men—and our working population in particular—would be subjected to evil influences only, and that continually.

VI. THE RELIGIOUS ADVANTAGES OF THE SABBATH.

THESE are so manifest and unequivocal, that, but for the completion of the argument, their consideration might well be omitted. Forming, however, as they do, the culminating point in the subject, they claim a succinct notice at our hands. A record of them is as essential to the perfection of the subject as the head-stone is to the finish of an edifice. The higher we have ascended into the Sabbath's lofty territory, the purer has the air become, the more has the prospect widened, and the richer have been the clusters of blessings we have

plucked. And now we have at length reached its divine heights, and stand midway betwixt earth and heaven, from whence the mists of human woe are seen floating at our feet, the tumults of earth dying away into a confused murmur, whilst upwards the enraptured gaze is riveted upon the scenery of the opening skies. The benefits of the Sabbath are commensurate with the heights and depths of man's nature, and the lengths and breadths of its necessities. The mind of man is not capacious enough to hold all the benefactions that the Sabbath pours forth; neither can the dower which it confers upon the intellect, nor the contributions it makes to domestic enjoyment, exhaust the treasures that it holds in store. It reserves its noblest blessings for the spirit of man, in the exercise of its highest prerogatives and in its most dignifying relations.

Let us now, with as much brevity as possible, advert to a few spiritual advantages of supreme moment, accruing from the observance of the Sabbath, so far as they bear upon the temporal interests of mankind.

I. THE SABBATH IS THE CHIEF MEDIUM FOR PRESERVING
AND PERPETUATING THE KNOWLEDGE AND WORSHIP
OF GOD IN THE WORLD.

A correct conception of God, together with veneration for his character, is of infinite import-

ance to mankind. It constitutes the best safeguard of states. It imposes a salutary check upon rulers, and it inspires the governed with respect for the majesty of law. It is essential to the preservation of morality; virtue would perish without it. It is indispensable to the maintenance of society. It is the basis of all true brotherhood. It reveals the origin and guaranties the possession of human rights. It is the most ennobling element of human character. It is at once the most simple and sublime, the most necessary and stupendous, of all studies. It keeps man, on the one hand, from degenerating into the brute, whilst, on the other, it advances him to a state of intellectuality and spiritualization. It is requisite for the cultivation of the religious sentiment in man; and without such development his nature is but half disclosed—his latent character but half expressed.

But the knowledge of God, and therefore all the precious benefits resulting from it, depend upon the sanctification of the Sabbath. Wherever the Sabbath does not exist, there is no religion, no intelligent homage. Man utterly forgets God, and God punitively hides his face from man. "The moral world becomes a desert, where life never springs and beauty never smiles. Putrid with sin, and stupefied with ignorance, the soul of man loses its rational character, and prostrates itself before idols, stocks, and stones. To these man offers his prayers, his praises, and his victims; to these he

sacrifices his offspring; and to these he immolates the honour of his wife. A brutal worshipper of a brutal god, he hopes for protection and blessing from the assumption of every folly and the perpetration of every crime.”* A population wronged of their Sabbaths, and enslaved by ceaseless toil, cannot possibly retain any spiritual or exalted conceptions of the Supreme Being. Besides, having no adequate opportunities for the acquisition of defined ideas on this momentous subject, the inevitable tendency of a servile destiny is to generate gross and derogatory notions, corresponding with their own debased condition. With the spiritual portion of their nature virtually cancelled, and well nigh every diviner lineament effaced, how can they think of God—if they think of Him at all—otherwise than as such an one as themselves? The popular religion of a people is an infallible index to their character and habits. Where low and obscure notions of God are entertained, we shall find them indicative of an ignominious condition, of a rude disposition, of an entombment of mind, of an utter prostration of all moral majesty. Whereas, where the most luminous, vivid, and profound conceptions of the Divine Being abound, we find a people distinguished by all that is refined in manners, urbane in disposition, and ennobling in pursuits; renowned for their scientific at-

* Dr. Dwight.

tainments, for the achievements of their genius, and the beneficence of their virtues.

II. NECESSARY FOR THE DIFFUSION OF CHRISTIANITY.

The Sabbath is imperatively necessary for the diffusion of Christianity. These are natural and hereditary allies. There is a divine kinship between them. The hand that smites the one insults and wounds the other also. Their success or defeat is correlative. They live or die together, sharers in one indissoluble fate. Voltaire keenly felt this, and gnashed his teeth in impotent rage. His malignant attempt to subvert Christianity signally failed, through his inability to abolish the Sabbath, and stifle the immortal yearnings of men's hearts for its sacred privileges and immemorial usages. The Sabbath, every week, opens the vast temple of creation, for the celebration of solemn worship, gathering adoring hosts around the enshrinements of mercy, and repeating, throughout its spacious courts, with ten thousand times ten thousand voices, the transforming story of the Cross. Christians ! we urgently appeal to you. Shall this temple of praise—this pavilion of peace—be closed by the suppression of the Lord's Day ? Shall the throne be forsaken, and the altar overturned ? Shall the anxious crowds, that have been wont to come up to the solemn feasts of Zion, be turned back upon

the desert places of a bleak and bitter world? Shall the rehearsals of the Song of Redemption cease, and, instead thereof, the groans of those who are wrestling with a slavish lot be heard ascending to the ears of the Lord of Sabaoth? Shall Christianity be arrested in the very midst of its enterprises, and hunted from the world ere its benign mission has been half accomplished? Is the highest manifestation of benevolence to succumb to the hostile combinations of human selfishness? Is piety to be trampled under foot by impiety? Is religion to be supplanted by atheism? Is guilt to go pining to the grave without the discovery of its expiatory sacrifice? Is the day coming—are we already entering its shadows—when the great Teacher and loving Saviour is to be suffered to go in and out among his purchased ones no more? Oh, men of God! awake and bestir yourselves to a right appreciation of the Sabbath! If you love Christianity—if you believe it to be of God—if you believe it to be the only means of restoring man to his Maker's allegiance, likeness, and fellowship—then diligently guard its imperiled treasures by upholding the bulwarks of the Sabbath. Every profane foot that trespasses upon its sanctity—every additional burden of duty imposed upon our operatives, our cabmen, our domestics, and railway servants—every effort to relax the stringency of its requirements—every attempt to popularise it by the introduction of continental licentiousness—

must be jealously watched and strenuously resisted. If the working orders can but be brought to despise or undervalue this blessed birthright, it will not be long before it is either forcibly wrested from them, or bribed away for some alluring morsel. In that melancholy day of their whole nature's nakedness, may God have mercy on them ! for the pity and the help of man will not avail !

III. THE SABBATH GUARANTIES A SEASON FOR UNMOLESTED ATTENTION TO THE SOUL.

If the body needs intervals of repose—if the mind requires the redemption of opportunities for its improvement—how much more does the soul sigh for a kind recognition of its claims ! And the Sabbath-day does pay homage to man's immortal spirit. It enshrines his dignity. It memorializes his primitive excellence and glory. It foreshadows his brilliant or his appalling destiny. It is the ancient and enduring witness to the undiminished worth of his sullied nature. It is that strip of our time which especially links earth with eternity ; which dwindles the present to a mere speck, in the vastness of that futurity which it discloses. In many senses it is a type and symbol of heaven. It repeals, to a great extent, for the time being, the invidious distinctions of society. It unsceptres the master, and denudes the hireling of the badges of

his servitude. Opulence cannot buy up its spiritual blessings, whilst poverty operates as no disqualification for its favours. Its smiles are as sweet in the wood-side hut as in the apartments of the marble palace. It pays no obsequious deference to learning, rank, or worldly power; and it offers no insulting slights to millions whom the world disdains. Its glances go far deeper than the rags or robes, the roughness or the polish, of the outer man. It is sent as a messenger to the godlike guest lodging in all men's bosoms, and proclaims, in the ears of all alike, the abstract grandeur and preciousness of the human soul.

On this day, the merchant, the trader, the husbandman, and the mechanic, can yield up their whole thoughts to the momentous matters of salvation, and give wing to their aspirations after eternal life; while at the same time they enjoy the satisfying conviction, that no temporal duties are thereby neglected, nor any deranging check interposed to the ordinary courses of business. Free from the irritations incident to secular pursuits, here is a season eminently adapted for celestial contemplation, for the study of the heart, for the perusal of the Scriptures, for the special exercise of spiritual gifts and graces, for intercession on behalf of others, and for an undistracted attendance on the public solemnities of religion.

“God has anointed this day with the oil of gladness above all its fellows. What the sun is among

the planets—what the market-day is to the tradesman—what a fair wind is to the sailor—what the tide is to the waterman—that the Sabbath-day is to the soul. Augustine calls it the ‘Queen of days.’ It is the great market-day of heaven, when starving souls may take in, and lay up, provision for the rest of the week, yea, for eternity itself. Blot out this day from the calendar of the Christian, and all that remains would be cloudy and cheerless.”*
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IV. ITS OBSERVANCE THE BEST PREPARATIVE FOR THE VICISSITUDES OF THE WEEK.

The sanctification of the Sabbath is the best preparative for the vicissitudes of the week. It instils accurate views of the world. It disenchants the imagination of the spells of the great delusion. It sends us forth into the highways and bypaths of life, with watchful eyes, an engarrisoned heart, and an attempered spirit. It dignifies our daily duties, instead of suffering us to be undignified and debased by them. It corrects our estimate of temporal prosperity, and enables us to enjoy its favours with moderation and meekness; whilst it unstings the privations of adversity, and helps us to bear them with magnanimity. It superinduces a mood of mind and tone of feeling, calculated to blunt the poignancy of human griefs, to break the shocks of

* Sherman's Plea for the Sabbath.

worldly disappointments, and to preserve some cheering beams of hopefulness amidst the darkest day. It imparts equanimity to the disordered passions—acts as an anodyne to the feverish excitement of the mind—smooths the asperities of the temper—and thus, by restoring the functions of self-control, aids us in triumphing over the adverse circumstances of life. It forewarns and forearms for the conflict between grace and corruption; it rouses the mind into a defiant and repellent attitude to meet the onsets of temptation; and it makes the blackest cloud of impending trial transparent with divine light, as we enter upon its shadows. Its counsels are generally conducive to our worldly interests, to social elevation, to independence of character, and to an honourable reputation. And this it achieves, not by fostering the spirit of sordid gain, but by enforcing the claims of godliness, whose prerogative it is, to have “the promise of the life that now is, as well as of that which is to come.” We cannot conclude this part of our subject better, than by adducing the testimony of the eminent Lord Chief Justice Hale, respecting the salutary influence of the Sabbath on the engagements of the ensuing week. He says: “I have found, by a strict and diligent observation, that a due observing of the Lord’s Day has ever had joined to it a blessing upon the rest of my time, and the week thus begun has been blessed and prosperous to me; and, on the other side,

when I have been negligent of the duties of this day, the rest of the week has been unsuccessful and unhappy to my secular employments, so that I could easily make an estimate of my success through the week by the manner of my passing this day."

Although the demonstration of the divine origin of the Sabbath forms no part of our contemplated design, still it is by no means extraneous to the scope of this essay. If the foregoing views be correct, they must force on every candid mind the conviction, that the redemption of a seventh portion of our time from common uses, and its preservation from age to age, despite the encroachments of human hostility, impiety, and cupidity, does not arise from a mere conventional compact of society; but rather that it exhibits marks of a more profound and far-seeing wisdom, and tokens of a higher and more benevolent watchfulness, than human sagacity could possibly have displayed. If an obvious fitness of things—if striking institutional adaptations to man's nature and necessities—may be regarded here, as elsewhere, as proofs of intelligent design, then are we driven to the irresistible conclusion, that "the Sabbath was made for man" by his benignant Creator, and was part of the original constitution of things. For it would be irrational to suppose that these beautiful harmonies are fortuitous, or that the sum of these advantages is the result of mere accident.

It only remains for us now to draw these remarks to a close. And, in doing so, we would energetically urge upon our enlightened yoke-fellows the tremendous importance of being found true to themselves and to their country in the present crisis. Let them display a magnanimous firmness equal to the emergency. Let them unite and make common cause against every attempt at Sabbath spoliation and invasion. Let not the individuals of one section of the community of labour be so base and venal, as to be successfully bribed into the surrender of their own privileges, or the betrayal of the rights of their comrades. Great vigilance and wariness must be exercised; as the transference of the seventh day to mammon will not, probably, be overtly sought, but attempts will be made to bring it about gradually and stealthily—now tampering with one section, and now with another; and manifesting great care and craftiness in introducing the thin part of the wedge, which will be well edged with gold to make it work its way. Plausible pretexts will be found in abundance; for wickedness is never at a loss for specious arguments wherewith to sanctify its foulest treasons. But, by a timely persuasion of the perils by which they are menaced; by a prompt and manful decision of purpose; and by a simultaneous movement in the right direction, the crisis may be safely passed. Whilst, on the other hand, by disunion and faithlessness among themselves,

by a reckless indifference to the issues of the pending contest, or by a blind and an infatuated hostility to the day, on the ground of its sanctity, such mad and suicidal conduct must lead at least to the partial overthrow of an institution conservative of peerless blessings to the working classes, and will entail upon them and their progeny an awful retribution.

Suppose the Sabbath were to be, by all people, consentaneously abolished; let the railway trains, as on other days, dart athwart the land; let the tide of commerce, unarrested, flow; let the hives of industry still swarm; let the clangor of machinery and the deafening roar of trade continue to resound; let the tramp of traffic still go on; let the greedy grasp their gains, and the slaves go groaning beneath their fetters; in short, let the contentious world proceed as at other times. And what would be the upshot of all this? Should we be the happier—the healthier—the freer—the richer? Would any one of the ends of our terrestrial existence be in any degree facilitated thereby? Would the selfishness of man, unchecked and unreprieved, be less grinding or cruel? Would the oppressor be less tyrannical? Would any of the acknowledged evils of society be diminished one iota? Would the competitions, the rivalries, and the heart-burnings of men be less crushing and ruinous? Alas, no! every evil under which we now writhe would be aggravated; every carnal passion would

then have full swing, every undamped lust would then burn with increased intensity, health would be prematurely blasted, the nobility of man would be annihilated, and the glorious energies of his immortal spirit would be hopelessly imprisoned. Mammon and Bacchus might continue to be diligently served, but God would be unworshipped! Mankind, thus ingloriously wedded to the world, would through all their lives grovel in the dust, and never devoutly raise their foreheads to the temple of the sky!

Help, ye wearied children of labour! Help, ye Christian ministers and philanthropists! Help, ye statesmen and legislators! Help, ye patriots, whose hearts yearn for the welfare of your suffering kind! Help, that the most distant approach to such a state of things as we have just surmised may be prevented, and that the blessed advantages chartered by the Sabbath may be faithfully preserved and zealously extended.



FRONTISPIECE TO THE TORCH OF TIME.

"By this kind provision, home is still a reality."—*See Page 21.*

THE
TORCH OF TIME,
OR
THE TEMPORAL ADVANTAGES
OF
THE SABBATH,
CONSIDERED IN RELATION TO THE WORKING CLASSES.

✓ BY
DAVID FARQUHAR, MACHINIST.

"The Sabbath is the best gift of God to man, and especially to the Poor."

O day, most calm, most bright,
The week were dark, but for thy light;
Thy Torch doth show the way."

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INTRODUCTION.

THE author of this Essay is a working man, in the employment of Messrs. Kinnard & Co., Engineers, of the Wallace Foundry, Dundee, and is an attendant on the ministry of the Rev. George Lewis, of St. David's Free Church, with whom we have been in communication respecting him, and from whom we have been favoured with full and satisfactory information as to his character and position in life. In transmitting to us a sketch of Farquhar's life, which, at the request of Mr. Lewis, he had drawn up, and which the reader will presently have the gratification of perusing, Mr. Lewis remarks:—"Farquhar's account of himself is at least brief, and it is his own, like his Essay, which I never saw nor heard of until he asked me to certify, if needful, his being a workman. I have nothing to add, save that I have long noticed him as one more than usually anxious to gather up the fragments

of his time and opportunities for intellectual improvement. Some years ago he was, along with many others here, fully six months out of employment. Instead of idling and lounging about the streets, he went to a drawing master, and filled up his time in preparing to fill his place more usefully when the times should mend."

This testimony of Farquhar's minister to his position, his character, and his worth, is all that can be desired upon these points. That his Essay will be found in accordance with the principles thus evidenced, the reader will be able to satisfy himself of by its perusal. That the author is fully imbued with the use and value of the Sabbatical institution to man, we have further proof of from some private correspondence we have had with him, in the course of which he thus expresses himself on the subject. Addressing himself to the adjudicators, he writes: "Your efforts to secure additional Prizes is a substantial proof that your previous communication to the competitors was not the hollow sound of flattery, but the true effusion of hearts fully alive to their responsibility of assisting the labouring men in defending from all innovation their Heaven-inscribed Charter, their seventh day of rest, and aiding us in maintaining its Divine origin and appointment. If we allow it to lose the seal of Heaven, its temporal advantages, although indispensable to our social comfort and existence as civilized beings, will not long protect it from

being destroyed by our own carelessness on the one hand, and the grasping ambition of worldly men on the other. Yea, even the refinements and subtleties of a cold and heartless, yet fashionable, philanthropy, are busy destroying the foundations of the only haven (worthy of the name) in the troubled ocean of toil, in which the labourer finds conscious and comfortable rest. 'A sea without a shore' is an appalling conception, but the labouring classes without a Sabbath is a conception which the imagination of a fiend would lack figure to describe."

As an incidental part of this great Sabbath movement, we cannot forbear adverting to the spirit of loyalty and gratitude, which the Essayists have throughout it shown, for the patronage and countenance they have received, in the course of it, from the very highest personages in the land. Among those who felt thus, and were impelled by their feelings to give utterance to them, Farquhar was one of the first, and in the letter, from which we have already quoted, he thus spontaneously expressed himself: "On observing an advertisement in the *British Banner* of last week, I was overcome with a feeling I can scarcely describe, on noticing the names of the august personages your unwearied solicitude had secured to patronize the Working Men's Essays, in vindication of their Sabbath rights." This significant fact, which is not a solitary one, but many times multiplied in the

correspondence we have had with the competitors, is one that it would be well for our legislators to bear in mind, ere they venture to permit such a great national sin to be perpetrated, as has but now been suggested in a parliamentary question, and responded to with far too much favour and encouragement, by a ministerial authority. It has been asked, whether Government, through the Legislature, will not interfere to compel railway directors and their servants to break the Sabbath by working thereon, and the reply from Government was such as to encourage the inquiry. Such an act would indeed be a novel one. Legislative interference with the Sabbath may well be decried, as it is by many, when it is capable of enacting such a public sin. How just, indeed, is the observation of our author, cited above, that "the temporal advantages of the Sabbath would not long protect it from destruction by the grasping ambition of worldly men," and that the true safeguard and protection of the day of rest for the working men, are "its divine origin and appointment." But should Parliament have the hardihood to enact such an offence as this against the law of God, and to compel work—that is, sin—to be done upon the Lord's day, and that, too, by those whose consciences resist the unjust aggression and the worldly tyranny, let not the nation be surprised if, in the next revolutions that sweep over Europe, Britain be involved in the storm, and the God of Heaven

compel the land to keep the Sabbath, as he did Israel of old, by laying waste its fields and depopulating its cities.

We have now to present the reader with a sketch of the life of our author, which he has kindly drawn up for the purpose, and which will be found practically useful and edifying to all, but especially to those who, like himself, have been born under, and have to struggle with, difficulties, but have, by the providence and grace of God, been enabled to overcome them.

In concluding this Introduction, and commending the Essay that follows it to the reader's kind and forbearing criticism, we cannot do so without tendering our thanks to one of our associated honorary editors, Dr. Candlish, for having obtained for us, from Mr. Lewis, his own testimony to our author, and the sketch of his life given above, and at the same time expressing our regret that he was not himself able, amid his many pastoral and other duties, to have prefaced this Essay by a few remarks upon the subject and the movement, such as he is every way fitted to have offered.

Enstone Green, February, 1849.

J. JORDAN.

SKETCH OF THE AUTHOR'S LIFE.

HAVING been requested to draw up a short account of myself, without further preface I proceed to narrate a few things illustrative of my past and present mode of life. My father died when I was four years of age, and about two years after my mother sent me to the parish school of Brechin, where I enjoyed the uninterrupted instruction of one of the ablest and most painstaking teachers in Scotland, until I reached the age of eleven. Shortly after leaving school I went to the country to learn the trade by which I now earn a livelihood.

For a period of six years, the only companions I could possibly associate with were almost destitute of the mere rudiments of education, and altogether ignorant of the principles that ought to regulate the conduct. The admonitions, teachings, and example of my own parental roof, united with the lessons received and principles imbibed by regular attendance at church, on each recurring Sab-

bath, were powerful antidotes to the poisonous influences of my daily companions. The foundation of the tastes and habits which now furnish me with enjoyments of an elevating and cheering tendency, were laid at this early period, notwithstanding all the disadvantages under which I laboured. While an apprentice I had but few facilities or opportunities for self-education, in consequence of labouring, on an average, thirteen hours each day, and living in the country, at a considerable distance from the evening-school, the public lecture-room, and the circulating library. The few books within my reach were, happily, of the best description, and by repeated perusal they were almost committed to memory. I had in my possession solitude's best companion—the book of books, God's written revelation to man—the Bible; and it furnished me with matter for inexhaustible gratitude, thought, and reflection. The face of external nature in the vicinity of my abode was varied and beautiful, in some places approaching the romantic and sublime, and in all well calculated to lead my mind early to venerate the great Architect who had designed and executed a work so replete with evidence of his infinite wisdom and love. Such is the brief outline of my early history.

Circumstances, which I need not here relate, led me to the large town where I now reside; and although memory still revives and luxuriates among the associations of early days, yet the separation

from the locality of my youth has increased my happiness, by bringing me into contact with facilities and opportunities for improvement which in the country I did not or could not enjoy. During the first two years of my residence in Dundee I cultivated the acquaintance of no one, and when I did at any time mingle in the pleasures and pursuits of most around me, I was generally betrayed into follies which I now bitterly regret.* As an example to others situated similarly to myself, it may not be foreign to the purpose of this sketch to enumerate the following rules, which, from experience, I deem invaluable:—Strive to associate with men superior to yourself. Never become familiar with any one before you have learned his character and principles. Shun the acquaintance of those who are anxious to appear your friends. Look up to the men who are unpretending and reserved in their deportment; such men are, with few exceptions, the salt of the earth—the safe guides through the complex allurements and deceits of selfishness and sin.

To return. My leisure time, during the period just mentioned, was chiefly devoted to the reading of books, which, while they amused, at the same time improved, my mind. By adopting this course, I was saved from the temptations to which but too many of my class become willing and early victims. While engaged in improving my mind an incident (too trivial for narration) occurred which

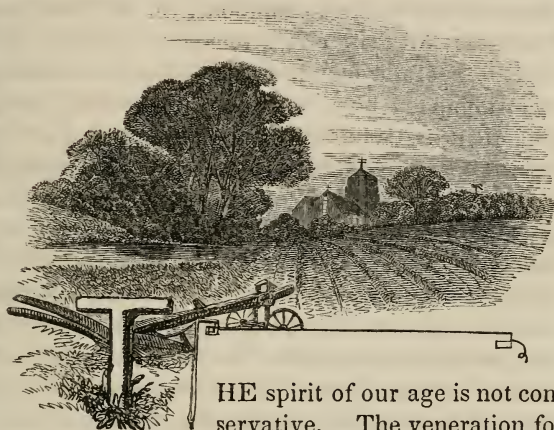
brought me into contact with one about my own age, who gave me an invitation to attend a mutual improvement society, of which he was a member. Accepting the invitation, I for some time attended the weekly meetings of this society, and very soon became an enrolled member. The mode in which our improvement was conducted acted as a powerful stimulant in inducing a habit of thinking and reflecting on subjects sometimes of great importance. To excel in the written essay, the extempore discussion, or the conversational dialogue, we were under the happy necessity of supplying our minds with the materials of knowledge from the writings of eminent authors, and from our observation of the habits and characters of those around us. Many a happy night we spent in subscribing our individual quota of knowledge for the benefit of the whole, and although Providence has now separated most of us, a deep and lasting friendship still unites us all.

As a proof of the beneficial result of such unions for improvement, I may simply record that three of our number composed essays on the Sabbath for competition, and three of us have been adjudged successful. The channels through which we received our Sabbath principles may be different in appearance, but they are the same in reality. We have spoken of the advantages of the Sabbath because we have felt and appreciated them. Through the medium of the Sabbath my mind has been

supplied with principles that enable me to triumph over difficulties, and avoid, or overcome, the temptations to which I am exposed. By it I became a pupil of a Bible instruction class, taught by a zealous minister, and ultimately the teacher of a Sabbath-school under his care. The kind notice he took of the first production of my pen has inspired me with courage to write and speak my sentiments, and to embrace every opportunity for farther improvement. I am now a husband and a parent. My home is an asylum where peace and comfort reside. The self-denial and habits induced by the modes of improvement I have described are, under God, the procuring causes of all my enjoyments. Better society than that of my own family and good books I desire not; while the Sabbath, as it returns, imparts a new relish for all, and strengthens the hopes of that eternal "rest prepared for the people of God."

DAVID FARQUHAR.

THE TORCH OF TIME.



HE spirit of our age is not conservative. The veneration for ancient or existing institutions has been superseded by a thirst for innovation and change, which, though laudable enough in many instances, has in others been carried to such an extent as is neither warranted by expediency nor philanthropy. When we look around us and see the many evils existing in human institutions, we cannot evade the conclusion that there is still much room left for reform; nay, we are convinced that the energies of philanthropists, though increased a thousand fold, will only be able to remove but a few of the evils with which we are surrounded.

Toil and misery are conditions which an inscrutable Providence has imposed on human existence, as a retribution for man's sin and guilt; and however much good and pious men may aid in smoothing the asperities of these conditions, yet still they are powerless for their entire removal. Among the innovators of our own day, we can point to many, who, animated by a spirit of pure philanthropy, are labouring with devoted energy and zeal in assailing the formidable barriers that are opposed to human improvement, and counteracting the pernicious influences of institutions which, from their antiquity, and congeniality with the depraved desires of human nature, have too long, and too widely, extended their malignant oppressions over their unconscious devotees. On the other hand, we discover a class of men, who, with an energy and zeal not less devoted, enshrouding themselves in the garb of philanthropy, not content with remodeling the institutions of man's construction, have, in their vain imaginings, thought fit to attempt the destruction of the Sabbath; an institution which the Author of the universe has founded to promote the temporal and eternal well-being of mankind. Unhallowed and insane conceit! Shall man, a worm of the dust, dare to dictate to his Creator! All the institutions of man's construction are pregnant with error, and shall he, in his thirst for change, venture to alter those of the Almighty? To innovate here, is not to reform, but to destroy.

“God’s law is perfect, and converts
The soul in sin that lies ;
His testimonies are most sure,
And make the simple wise.”

Among the class of Sabbath assailants there are some, who, denying the universal and permanent obligation of the fourth commandment, readily admit its importance as an ecclesiastical appointment, in spreading religious light and truth. With these it is not our province to treat ; but there are others whom, by way of introduction to our subject, we shall unmask. They are those who, possessing little or no sympathy for the Sabbath, have kindled the fires of controversy, in the hope that when the public mind reaches its climax of excitement, it will be glad to receive any thing that promises repose. Imagining that the opportunity has arrived, they have already proffered their sentimental sophistries, arrayed in the inviting robe of philanthropy. Let us not, say they, on the one hand, destroy the Sabbath, but let us relieve it from the rigid observance into which it has fallen ; let us spend a portion of this day in bodily recreation, and worship God through the medium of external nature. Working people confined in crowded workshops and factories, for six successive days, breathe an unwholesome and impure atmosphere ; they have much need of pure air on the Sabbath. Let us open our railways and other conveyances, to carry them to those places where the filth of

their every-day dwellings mingles not with the scene ; where the temptations to evil are not so numerous as at home ; where (instead of the oaths and imprecations that assail the ear in passing through the streets of large towns) the little bird vociferates its innocent notes, and causes the surrounding neighbourhood to re-echo with its cheerful song ; where, instead of those sights of squalid misery and rags which meet the eye, and sadden the heart, Nature is seen rejoicing in the simple, yet lovely apparel in which she is adorned ; where, instead of the dram-shop and its concomitant evils, Nature discloses her water-springs, and affords refreshment of such invigorating influence, that people may well pause to ask themselves the question, Why do we taste intoxicating liquors? Surely, say these patriots, this is a good way, especially for working people, to spend a portion of their Sabbaths ; there can be no harm in all this. Has not the material creation a tendency to lead the human mind by innumerable avenues up to the God of Creation? Does it not, mountain and plain, with their ever-varying accompaniments, inspire grandeur of thought, and gratitude of heart? That simple and insignificant thing we call an ear of corn, thrown with seeming carelessness into the field, developes in its growth the wisdom and love of the Almighty. In fine, all Nature through her myriad voices proclaims the Author of our existence a Being of infinite power, wisdom, and love.

Now all this, we admit, sounds well ; but when we come to examine how far it accords with man in his present condition, we discover from his known habits, that he does not retire to "green fields and flowery meadows," to be instructed in the wisdom of his Creator. When we reflect how tenaciously man clings to his vices, we have no reason for concluding that his Sabbath rambles will be consecrated to pure devotion. Were a railway constructed through the most secluded part of our land, and were a Sabbath morning-train to pass along that line, with hosts of passengers from our crowded towns, just as certainly as these carry their vices and passions along with them, so certainly would worldly-minded men, for the sake of filthy lucre, extend the dram-shop to every place resorted to on such occasions ; and where mankind assemble for pleasure on the Sabbath, there is drunkenness and debauchery.

However much unsound philanthropy may prate about the purifying tendency of a walk, or ride into the country on the Sabbath, experience teaches us that people usually go there for a wider license to the follies and vices they dare not practise in towns on the day of sacred rest.

How few, even among the more cultivated and enlightened, comprehend the divine harmonies of the material world. And while it would be cruel to debar the labouring class from the contemplation of external nature, yet their education is not such

as warrants any sound philanthropist or Christian to induce or to afford them an opportunity of spending their Sabbaths in the way that has been described. To the untutored mind, external nature is only a beautiful picture which dazzles the eye, but reforms not the heart. It is in another book, that God has revealed himself to the simplest understanding, where he who runneth may read, that our Heavenly Father not only created the heavens above, the earth beneath, and all that in them is, but that He is the Author of another and greater work ; a work which transcends in wisdom and love all his other works, even as the glorious orb of day transcends the lesser luminaries of night ; a work which Nature is unable to reveal, even supposing our intellectual faculties cultivated to the highest degree of perfection ; a work that leads the views of the humble beyond the cares and vicissitudes of this sublunary world, to that better and lasting abode, where toil, trouble, sin, and death, are for ever banished ; a work which reveals God reconciling a guilty world to Himself by the death of his only Son : and blessed be his holy name, for having given us, as an earnest of the blessings secured by this work, one day in seven, to be a day of holiness unto himself !

It is from the sanctification of the Sabbath that all its temporal advantages flow. If it were merely a day of rest, what security is there in human nature to prevent it from being a day of toil more

detrimental to man's physical, intellectual, and moral well-being, than that incident to common day employments? Remove this benign obligation, and then man is left to be guided by the impulses of his own depraved appetites, to follow the counsel of his own deceitful heart: in short, remove this obligation, and the Sabbath is not only defaced, but obliterated.

Among the Sabbath innovators with whom we are now dealing, nothing is so remarkable as their professed commiseration for the labouring classes, but an examination of this, their pretended philanthropy, clearly shows that it is only speculative after all. Looking beyond the proposed bonus, to the means by which it is conferred, we discover a portion of our class doomed to continual drudgery, in administering to the pleasures of others. The very fact of their labouring on the Sabbath implies that all have given up their right to be exempt from toil on that day. Liberty is therefore sacrificed to the god of pleasure, and experience teaches that the evils attending one class of our neighbours soon extend to all. Let us, who are working men, and who profess to know something of our rights *in*, and duties *on*, the Sabbath, inform the patriots of our day that our condition is not to be improved by any innovation of its sacred injunctions. We are not to sell our sacred birthright for a "mess of pottage," because we believe all the best privileges we enjoy, all the fond remembrances we cherish,

all the bright prospects of the future, centre in observing the Sabbath as a day of holiness unto the Lord. Let us, animated by these reminiscences, supported by present privileges, and cheered by future prospects, proceed to unfold "the temporal advantages of the Sabbath to the labouring classes, and the consequent importance of preserving its rest from all the encroachments of unnecessary labour."

I. THE SABBATH IS A GREAT TEMPORAL BLESSING,
VIEWED SIMPLY AS A DAY OF REST.

THE occupations of the labouring classes subject them (even in this age of science and mechanical invention) to such an amount of bodily exertion, or animal activity, as is incompatible with a life of continuous labour. The rest of one day in seven is just as essential in preserving the physical constitution from sinking under the pressure of labour, as are the periodic hours of sleep. Nature demands relaxation with as irresistible a craving as she does repose. Where labour is carried on without intermission, the body prematurely droops and dies. Should the attempt be made to defeat God's purposes in the constitution of our nature, the consequences are sure and certain. Neither muscular energy, nor (that other element essential to the

productiveness of labour) animal spirit, is indefinitely elastic. Extend them but a short way beyond their natural susceptibility, and the vital cord is destroyed. Rebellion against God's laws in the natural world is as sure of punishment as rebellion against his moral statutes, with this difference, that the punishment of the one is in time, the other chiefly reserved for eternity. In our country competition has taxed the energies of the labouring classes to a most unreasonable extent. Already they are sinking under the baneful effects of a system which exposes them to labour ten, twelve, or fourteen hours each day, for six successive ones. During the whole of this time animal activity, or muscular exertion, is doing its utmost. The stooping and sedentary position of some, the close confinement of many, the noxious dusts and gases inhaled by others, and too much physical exertion consequent on numbers, all tend, if not to destroy life, at least to undermine health, and render them an easy prey to those diseases which an inscrutable Providence sends as awful monitors to awaken mankind to a sense of their duties. Look at their mortality bills. Behold their sickly countenances. Follow them to the place of toil, and observe them pouring forth the sap of their bodies, in all the inclemencies of weather, or plying their operations with greater dexterity than even the term competition implies, in producing comforts (or the means of such) which they niggardly enjoy, and, surely,

no one will deny that the rest of the Sabbath is a great temporal blessing. It answers the demands of Nature for relaxation ; it prolongs the labourer's health by removing him from those influences which destroy it ; "it is the short-time bill," and universal medicine of God for the evils incident on toil.

II. THE SABBATH IS A GREAT TEMPORAL BLESSING, AS ITS PERIODIC RETURN LIGHTENS THE BURDEN OF PRESENT TOIL.

Few of the labouring class work less than ten hours a day, many of them more. They are watched by overseers who exact, with scrupulous nicety, as much work as the labourer can perform. These overlookers are either men appointed for that purpose, or they are the amount of money which labour yields. Under such surveillance, although the labourer's strength and spirit are well-nigh exhausted, yet he must not fall short of the prescribed quantity. To revive his industry sleep indeed promises a temporary relief, but then the thought recurs, that with to-morrow's dawn return the same toils and troubles, and so on from day to day. Where, then, shall he find more positive periods of rest than those hours spent in unconscious slumbers? From what fountain of hope

shall he drink to revive his drooping energies? From whence shall he be stimulated with spirit to overcome the dreary wearisomeness of his occupation? Is there nothing more congenial to the revival of his patience and perseverance than the angry look of his calculating master? That look contains in it a meaning too palpable to be misunderstood; it is the index of terror; it palls both body and mind; it awakens thoughts too gloomy to be portrayed; it intimates, that if the labourer does not perform the required quantity of work in the given time, his wages will be reduced; or, as a solace to his troubles, his services will be no longer required. This intimation is full of import to the labouring classes. It points to heart-rending scenes of poverty. It paints the fearful prospect of children and wife, father and mother, famishing for lack of bread. Alas! that competition should smother the finer sympathies of man; that love should give place to neglect; commiseration to worldly ambition; or that the labourer should be threatened when he requires to be consoled. A wide breach has been effected in the relation between master and servant; they stand as separate elements in the civic state. There is no reciprocity of interests. Each clings as tenaciously to his own, as doth the miser to his pelf. The working classes, having fewest advantages, suffer most from the evils arising out of this principle of mutual selfishness. Although this unhappy state of things

has been produced, partly by the working classes, masters have likewise fostered and cherished it, and now, that they have the advantage, they ought not to wield it as an instrument of oppression. Let them turn away their threatening countenances, for they but make the breach wider and wider. They do not prick the labourer to renewed activity. They paralyze, but do not propel, his industry. There are wells on the great road of time, the prospect and certainty of which encourage the traveller to surmount the difficulties of his journey; there is a fountain of hope from which the labourer drinks to slake his thirst; there is a resting-place, the prospect of which imparts strength to his muscles, buoyancy to his spirits, enabling him to triumph over present fatigue, to conquer present obstacles, and to rise superior to assailing emergencies:—it is the Sabbath, looming out at the end of six days, and beckoning the labourer to repose the burden of his toils upon it.

Were the prospect of the Sabbath removed from the labouring classes, then what is there in toil to render it agreeable? Already they are groaning under its burden, and suffer and die by its severity. Take away from them their seventh day of rest, and their condition is worse than that of the brutes which perish. The lower animals are sometimes necessitated to extra exertion in procuring gratification to their instincts. This to them is a sufficient motive for encountering the pains and perils to

which they are seldom, however, exposed. They know no other enjoyments—they are content and happy in following the impulses of their natures. Man, too, like the inferior animals, has instincts which compel him to put forth physical energies to supply the wants of his animal existence; and he, too, like them, would doubtless encounter and rise superior to the obstacles that stand between him and the objects of his desire. But if his instincts constituted the only motives for exertion, we should soon see him bereft of those refined enjoyments that mark the distinction between savage and civilized life. He, unlike the inferior animals, possesses an intellectual, moral, and spiritual nature, and, in order to nerve him to continued industry, these, his highest attributes, must be animated with hopes, fears, and enjoyments kindred to their true dignity; these alone are the sure springs of vigorous and successful exertion.

Remove from the labouring classes the Sabbath, and the innumerable lofty enjoyments associated with it, and you consign them to a life of irksome hardship, in which the true motives of action become stunted, and ultimately destroyed. Man labours not for the mere love of labour, but for the enjoyments which it produces; and, in proportion as his desires are elevated and expanded, so are his patience and industry to provide the means of gratification. Moreover, in proportion as his opportunity for the promotion of this elevation and

expansion is extended or curtailed, so likewise is his improvement. The conclusion, then, is obvious and self-evident, that if the labouring classes are deprived of their Sabbath, they are denuded of their best opportunity for improvement in the higher qualities of their nature. They are subjected to be influenced by those low and groveling desires consequent on ignorance, and which their present condition, with no Sabbath, would very soon engender. Surrounded with temptations, from idleness and uneasy desires; and having neither time, opportunity, nor inclination, for watching or cultivating the moral and intellectual qualities of themselves or relations, they would soon begin to think, that, if they supplied the common necessities of life, all their duties had been accomplished. When the mind and soul have thus been degraded—when the mere impulse of animal gratification has to contend with the irresistible demands of nature for relaxation, it is not to be expected that the labouring classes will remain proof against the temptations to which they are exposed. If they struggle through present conflict, it will be in order to procure the means of self-indulgence in intemperance and sensuality: which growing upon them, labour will become irksome, they will commit slight transgressions to procure the means of debauchery; and ultimately, becoming hardened in iniquity, will not shrink from committing the most atrocious crimes.

The labouring classes are often taunted for their improvidence and intemperance, We do not deny the truth of this reproach. These vices are too plainly developed, and their consequences too destructive to be defended. Yet, while we offer no palliation for the faults of our companions in toil, we may be permitted to observe, that temperance, prudence, and forethought, are virtues not easily exercised amid the temptations with which they are surrounded. Working from morning to night, and, at best, earning little more than provides the common necessities of life, in many cases barely that; sent to the field, the workshop, or the factory, in the spring of existence, living merely for labour—their strength is prematurely enfeebled; their education finished about the time it should have commenced—often entirely neglected; surrounded by the evil that is in the world—their own hearts deceitful above all things and desperately wicked; congregated in masses, at the time when the power of example is most impressive, can it be wondered at that many of them have fallen victims to their own depraved passions and desires? Or is it to be expected, after depriving them of the Sabbath, that their condition should be calculated to generate those virtues which they are especially taught on that hallowed day?

Labouring people require motives of an ennobling character to battle against the temptations to which they are exposed. It is not the mere thought

that labour produces food or clothing for the body, which excites their industry ; if this were all, what difference is there between them and the savage who hunts the wild animal for its skin to cover his body, or for its flesh and blood to satisfy his hunger and thirst? Both their ends and aims are the same—yet who shall compare the indolence of the one with the industry of the other? This apparent anomaly can only be explained by admitting to the one motives emanating from enjoyments of a more ennobling character than those which originate in the gratification of mere animal desire. If the case were otherwise, does any one imagine that the labouring classes would worm through all the intricacies of toil, from day to day, with such spirit and success, but for the hope that at the end of every six days they have one of rest, holding in its munificent grasp all those heartfelt delights which not only blend themselves together with all that is lovely, amiable, and virtuous, in this terrestrial scene, but those still higher enjoyments that connect them with eternity through the blood of a Divine Redeemer. Preserve, then, the Sabbath to the labouring classes, the prospect of whose periodic return inspires them with strength and spirit to prosecute successfully their common-day labours, and whose salutary delights prevent them from becoming all victims to the temptations to which they are exposed.

III. THE SABBATH IS A GREAT TEMPORAL BLESSING,
AS IT IS THE BEST OPPORTUNITY FOR CULTIVATING
FAMILY AFFECTION AND DOMESTIC ORDER, FELLOWSHIP,
AND CLEANLINESS.

IN human arrangements there is nothing so agreeable as a well-ordered family circle. The communion of affection that obtains in the family relation is the most attractive feature which the picture of human society presents. This holy interchange of feeling and sympathy pervades all ranks and classes of the community. It exists in as great perfection in the humblest cottage as it does in the palaces of the great. It proceeds from the wisest and best instincts of our nature. God has chosen this relation in revealing his love for fallen man; he adopts the language of a kind parent in appointing the institution for whose benefits we are now contending: "Remember the Sabbath-day to keep it holy," bespeaks the solicitude and love of a fond parent, to impress his children with something essential to their well-being. The family relation, however, if exposed to neglect, will breed consequences the most dissonant and disastrous. Our prison and police statistics, our pauper rolls, teem with facts which demonstrate that family or natural affection, if not carefully watched, becomes the hot-bed of every vice and crime.

How, then, are the labouring classes situated, on common days, for cultivating and nourishing this relation? They are very much dissevered by the diversified nature and length of their employments. Rarely does it happen that the members of one family labour in the same place, or at the same occupation. Some are labouring at such a distance as prevents them from being at home on any day (unless casually) except the Sabbath. Others, again, though not so distant, are still so far away as to necessitate them to carry their food along with them to the place of labour: they leave home in the morning, and return not before the evening. Those, again, who work contiguous to their dwellings, have only time to swallow their meals hastily, and return to their employments. Females employed in domestic service rarely have time to visit home except on the Sabbath. Perhaps it may be said,—Could not a house be got in such a place as would accommodate the majority of a family, at least? We reply, in many cases it is impracticable. Even in cases where such accommodation could be effected, the precariousness and uncertainty of employment have taught the provident among the labouring classes the absurdity of exposing their furniture to destruction by frequent shiftings, knowing well, that such a locality as would suit the family's convenience this week, month, or half-year, would, in the next week, month, or half-year, disassociate them as wide as ever. They, therefore, act

upon the adage common amongst them, "Better me sit than me flit." Again, their hours of employment are as varied as their occupations and localities. One begins at six in the morning, another at seven, and others at eight, nine, or ten ; while those employed in night-work have a similar variation. This diversity in the time of commencing labour is not more common than the discordant length of time they work. Some work ten hours a day, others eleven and twelve ; civilization may blush for what follows—there are some labouring fourteen and even sixteen hours per day ! Conceive a family situated in this dismembered state for six successive days, following severe and unwholesome occupations ; surrounded with every temptation to depart from rectitude, and but too apt to be led astray by their own evil imaginations ; working beside strangers who neither possess moral standing or authority to give or enforce sound advice ; serving masters who are only vigilant for the quantity and quality of labour, but who, knowing little, care less for the character of the servant than they do for the machine or tool with which he operates ; listening to the obscene and bacchanalian songs and conversations of their companions ; seduced, and sometimes betrayed to spend a portion of their evenings in the public house, or in dens of infamy and sin. Conceive, yea, we should rather say behold—for this is no vain or imaginary picture, but a truthful, conspicuous, and awful reality

—behold a family thus secluded from the benefits of domestic fellowship for six successive days, entangled with such temptations, and who dare be so unfeeling as to seek to deny them the advantages of the Sabbath? Or who, after it has been withheld, while reflecting on the operations of human nature, shall defend such unhallowed plunder, or venture to predict that natural affection might be nourished or perpetuated amid such untoward circumstances?

It often happens in families where this dissociation obtains, that the father or head is the most distant from home. Should his anxiety for the welfare of his family urge the propriety of visiting them about the middle of the week, he performs the journey after the labours of the day. Under such circumstances he can have little time to fondle his young ones, or inquire into the behaviour of those that are grown up. Perhaps he may see neither; the first are in bed, the second not returned from labour, or, if returned, have gone out to amuse themselves. His wife answers his anxious inquiries while attending to her laborious duties. Wearied and worn out he retires early to rest, for he must be up in the morning to accomplish his journey before the usual time for commencing work. Where shall such a father find time or opportunity for cultivating the affections of his wife and children, or where the outlet to the longing desires of his own heart? When shall his autho-

rity be exercised in enforcing, by precept or example, those lessons of morality and religion so essential in preventing his children from falling victims to the temptations in which they are enveloped? If they are pursuing the paths of rectitude, when shall he cheer them on in the way of well-doing? If they are following the ways of the evil one, by intemperance, sensuality, maternal disobedience, quarrelling with one another, and other sinful courses, when shall he correct them, or impose a check to such ruinous follies? Is he never to see the objects of his anxious solicitude, except when suffering from exhaustion of body and spirit? Are the pains and hardships to which labour exposes him, to be the only rewards for his industry and courage? Is he never to realize those fond endearments which nestle amid the hallowed boundaries of home? Yes, his kind Creator has provided a seventh day of rest—all his duties are rendered practical by it. By it all his longings and anxieties are satisfied, for it adapts itself to the whole constitution of his nature. Its periodic return destroys the hedges which society has permitted to spring up between husband and wife, son and daughter, on common days. By this kind provision home is still a reality. Sabbath is their home; except for which the streams of vice which flow through the world would poison the springs of natural affection, overturn the social pyramid, and place it on its apex instead of its base.

That all the families of the labouring classes suffer to the same extent, by the diversity in the length and nature of their employments, is what we do not mean to affirm ; but that, to those who suffer least, the Sabbath is essential for cultivating family affection and domestic fellowship. The best position in which the families of the labouring classes can be viewed is, when the working members labour the same number of hours, and commence and close their avocations at the same time ; for illustration, we shall suppose six in the morning and six in the evening. Two hours each day being the most allowed for meals, it cannot be supposed that, during these transitory intervals, they can have any time to indulge in those kindly feelings, to a profitable extent, which nourish domestic felicity. The evening returns, and they are collected together for a longer period. The first hour is a scene of busy confusion—it is occupied in taking the evening meal, and in removing the filth with which their hands and faces have been besmeared in prosecuting the labours of the day. That hour having passed away, order is restored ; and now that the face has been cleared from those darkening clouds which the process of toil has engendered, we might expect to see there mirrored those affections of the heart which fluctuate around the realities of home. It is otherwise ; physical strength is exhausted by the *severity*, or the spirits are rendered dull by the *monotony*, of labour.

These conditions are potent barriers in preventing the few hours before bed-time from being spent in such a way as tends greatly to promote domestic cheerfulness, order, or harmony. And when we reflect how prone human nature is to let slip the precious time for improvement, it cannot be doubted but that people will find an easy apology for neglecting their duties either as heads or members of families, when suffering from lassitude of body or spirit. Should the younger branches, stimulated by the love of amusement, rise superior to the infirmities produced by labour, and request an hour or two for this purpose, their parents readily grant such request. They are too easy and passive to revolve in their minds that this grant, given in love, may become the cause through which their life is often embittered. In well-ordered families such requests are seldom made, or if so, the time granted is spent in rational enjoyments. Independent of this thirst for amusement on the part of youth, which eats up a considerable portion of time, there are other circumstances which intervene, and occasionally separate the members of a family from each other during the hours unoccupied by labour. There is external as well as internal management required for the comfort and well-being of every family; and when may the labouring classes attend to out-door arrangements, if not during those hours of leisure after their daily toils have been accomplished? In-

roads are therefore made on the scanty provision which commercial enterprise has left to even the most favoured of the labouring classes for nourishing natural affection. And even if we could suppose those few hours saved from the innovation of surrounding circumstances, does any one imagine that these few hours can be turned to so good account, in regulating the waywardness of the human heart, as that longer period which God, in his infinite mercy and wisdom, has provided in the weekly Sabbath for the benefit of his creatures—a period which, for the time, suspends the sentence, “In the sweat of thy face shalt thou eat bread”—and, while it relieves the labourer from bodily toil, assumes a still more benignant position by its sacred character, which prevents its rest from being encroached upon by common-day circumstances? The working classes hail the Sabbath as their best opportunity for that sweet interchange of sympathy, and of being mutually the donors and recipients of those good and kind offices which nourish and cement the family relationship. The father looks upon it as the most valuable of all time; his whole family are under his inspection during its happy transit; his heart dilates in the opportunity which it affords for converse with his wife and children; and the exercises of this day are calculated to bind their affections indissolubly together.

The houses of the labouring classes during common days are often unavoidably disordered. The



"On common days, the life of a working-man's wife, is that of busy activity."

TORCH OF TIME, p. 25.

details of domestic employment being carried on in the same apartment in which the family sit during their leisure time, the house cannot always be in that state of order or cleanliness which is desirable. On common days the life of a working man's wife is that of busy activity. From the time she rises to the time she goes to bed, her hands are ceaselessly working. She has no leisure time ; there is always something to do ; her labours are never at an end. On the Sabbath, however, her toils are nearly all suspended. We say nearly, not completely, because she has the meals to prepare on that as well as on other days ; but this forms but a small proportion of her common-day labours. Towards the end of the week her activity is unusually conspicuous. The needle, the iron, the scrubbing-brush, and other domestic utensils, are handled with wonderful dexterity. Chairs, tables, house-floor, hearth-stone, and every other household article, along with family-clothing, assume such an air of order and cleanliness, as does one's heart good to behold. What is the meaning of all this ? has she an aim or end for it ? or is she merely following a blind impulse of nature ? She is a rational and intelligent creature, and as such must have a motive for such exertion. Her motive proceeds from the Sabbath, the day on which her husband and family are released from bodily labour ; a whole day of rest ; a period sufficiently long to induce them to thoroughly cleanse their

persons, and lay aside their dirty common-day clothes. Aware of all this, she prepares the change of garments, and puts the house in order, knowing well that her labours will be rewarded by the charm which the results of her industry lend in sweetening domestic fellowship. Order and cleanliness promote cheerfulness and health; they elevate all social enjoyments; they raise the members of a family in the estimation of each other; under their aspect natural affection expands and flourishes; they may be reckoned the cardinal domestic virtues; they are great incentives to moral goodness, if not morality itself. Look at the abodes of sensuality and crime; there is disorder, disease, and filth. Where do health, morality, and religion abide? In dwellings methodised and cleansed.

Did we regard the Sabbath as a stimulant to the labouring classes for cleanliness alone, the whole medical world will attest its importance in the preservation of health, and true philanthropy will laud it as the best sanitary measure hitherto employed for the physical improvement of the working people. How just their praise! It is God's sanitary provision for the sons and daughters of toil. Does any one doubt the utility of the Sabbath in promoting cleanliness? Let him visit some of our manufacturing towns on common days, and while beholding the busy throng he will have no difficulty in recognizing the labouring classes. Their position in society is too palpably impressed

on their faces, hands, and clothing, to prevent detection. But let such a doubter visit the same place on the Sabbath, and the discovery is not so easily made ; all, on that day, are nearly on a level, so far as cleanliness goes. Doubt is annihilated by the presence of such demonstrative facts. These facts metamorphose the doubter into a lover of the working classes. On the Sabbath the sons of toil present a far more lovable appearance than they do on common days. They are less objects of pity and commiseration, because they are clean, and, being clean, they are consequently comfortable, for the skin, being cleared of the hindrances which obstruct the unconscious perspiration continually flowing through its innumerable pores, performs its functions with greater ease. Cheerfulness and activity are therefore encouraged, the esteem and attachment of friends and relations secured and strengthened, while every enjoyment, whether social or individual, is relished with greater happiness and delight. Thus the Sabbath, while shedding a balm to cure the cankered wounds inflicted on the families of labouring men, by the length and diversity of their occupations, breathes a still profounder sympathy for them, in inducing those habits which sweeten and elevate domestic affection and fellowship.

IV. THE SABBATH IS A GREAT TEMPORAL BLESSING,
AS IT AFFORDS TIME FOR MENTAL EXERCISE.

IN our age nothing is so well worthy of praise as that desire, which is every day growing wider and wider, for the mental and moral illumination of the people. We hail the expansion of this desire as the precursor of that glorious period, yet afar off, when religion, science, and literature shall have developed their gigantic proportions, and spread their benign influences over all lands; when knowledge shall have covered the earth, "even as the waters cover the sea." Little, very little, has, as yet, however, been done beyond the desire of bringing about this predicted period. But this desire, we believe, will gradually resolve itself into action. The same necessity that gave it birth still exists, and will mature and make it operative. It has arisen out of two states the most opposite to one another—knowledge and ignorance. The latter has marked its course by intemperance, misery, and crime. The former, in every stage of its progress, has become more fully convinced that the latter must be eradicated, else society will be infested with moral pestilence more dreadful than the stings of "ten thousand scorpions." Hence the desire for educating the people. This desire, like most human desires, is far too sanguine. The object which it has in view is not so easily attained

as many imagine. For while the great body of the people are subjected to labour for ten, twelve, or fourteen hours per day, their progress in mental or moral acquirements is necessarily slow and feeble, and, but for the Sabbath, would be checked and destroyed. Let us, therefore, investigate the advantages of this institution in furthering and preserving the mental elevation of the labouring people.

That there exists between the mind and the body a very close and intimate connexion no one can deny. What the mode of this connexion is none can satisfactorily define. Excessive application on the part of either destroys the powers of both. The body is enfeebled by the unreasonable indulgence of the mind; the mind is starved by the excessive or continued operations of the body. These facts are obvious to every one who reflects on the constitution of his nature. They are the lights by which we are to exhibit the advantage of the Sabbath in preserving a period for mental exertion; for, without it, the labouring classes have no other worthy the name. It might have been expected, from the increased facilities which the introduction of machinery has afforded in the production of articles, that human labour would have been diminished, or that the labourer, while attending his occupation, or after they had been completed, might have opportunity for exercising his mind on subjects of an elevating tendency. Such

anticipations have not been realized, nor do the present usages of society intimate their speedy consummation. Our commercial system has to undergo a thorough reformation before such a salutary change can be introduced. There is by far too much selfishness in the world for any one to indulge the fond hope that the labourer will regain a portion of the time commercial enterprise has bought from him, for the cultivation of his mind. Does not the very fact that working men are called upon to vindicate the advantages of the Sabbath, demonstrate that the tendency of the capitalist is to purchase from them as much time or labour as they are prepared to sell? "Vanity of vanities!" Labouring on this day involves the ruin of both. Let not the commercial men of our age suppose that Sabbath labour will convert their shillings into crowns, their crowns into pounds, and so on, through all the migrations of wealth. Let them know that the destruction of this wise institution consigns the producers of wealth, the working classes, to a state of mental and moral degradation, ruinous to the interests of all, because the Sabbath is the only antidote to those poisonous influences which the keen competition of individual interests hath generated. We do not here mean to insinuate any sympathy for the Utopian impracticabilities of a school of philanthropists that misled many of our companions in toil a few years ago. On the contrary, we believe that our competitive system,

with all its evils, is a living demonstration of the baseless structure which the community-philosophers attempted to erect. Our competitive system is a manifestation of human nature, and though it may be subject to salutary modifications, yet, even as it now exists, we readily admit, that while it has entailed many evils, it has likewise produced much good for society. The good is experienced by all; the evil directly, or chiefly, by the labouring classes. They suffer much from the mental starvation to which it exposes them, and if not counteracted by the Sabbath, would envelope them in ignorance and mental imbecility. The competition of individual interests has created innumerable new employments, and raised the character of these employments, by transferring the lowest of the drudgery to pistons, levers, and wheels. Its leading object, however, is the cheapening of produce to increase the demand; and the consequence is, that where the labouring classes have been relieved from severe muscular exertion, mental exercise, in the prosecution of their several arts, is restricted to the performance of the minutest portions of labour on particular articles.

Look, for example, at pin-making, and none can fail to perceive that the mind of the operative, if not suspended during the operation, is at best confined to such simple exercise as tends to destroy its efficacy in regulating the more important purposes of life. One man draws the wire of which

the pin is made, a second cuts it to its length, a third points it, a fourth makes the head, a fifth puts on the head. This insignificant article, when complete, does not imply much mental exercise, although the whole of its details had been carried on by one person, yet the small field for the existence of mind—for mind only exists by exercise—is split up into no less than five divisions by the keen competition now paramount among men. Before the pin is brought into the market for sale, it has to pass through the hand of no less than two others, and then its price is such as implies great animal activity on the part of all engaged in its production. The induction, then, is natural and true, that the minds of the different artists are starved during the hours of labour—their spirits exhausted, and consequently ill-adapted to support mental exertion after the labours of the day—and that the Sabbath, being a whole day of rest, is essential for the preservation of intellect amongst them. Should it be said that the working classes are not all pin-makers, or that competition has not extended these evils to other trades, we may reply that these evils are evolved by the very nature of our competitive system—the aim of which, as has already been observed, being the cheapening of articles to increase the demand; men are consequently trained to, and kept at, particular portions of labour. They therefore attain greater proficiency in their several arts; commodities are produced better and

cheaper than if one performed the whole details of an art. In order to prevent any appearance of a disposition to beg the question, by confining our attention to the single example of a simple art like pin-making, let us present another—one that implies a wider field for mental labour. The steam-engine is a noble monument of human skill and ingenuity ! Its varied adaptations, and complex, yet felicitous, arrangements, intimate that varied faculties of mind are exercised in collecting the rude and inert ores of earth, and imparting to them forms, movements, and powers, which not only circumscribe time and space, but make the mightiest elements of nature succumb to man's sovereign will. Competition has dissected the body of mental exercise concomitant on the erection of steam-engines into what we call ten primary divisions, such as draughtsmen, pattern-makers, boiler-makers, blacksmiths, iron and brass-moulders, vicemen, &c., &c. These primary divisions are often subdivided into as many separate divisions as there are different parts in an engine ; one man moulds the cylinder, another moulds the cylinder-cover, and others mould different parts ; one man turns the cylinder, a second turns its cover, a third turns the piston, a fourth turns the piston-rod, and so on through all the primary divisions. Farther enumeration is unnecessary, as no one can fail to perceive that the mental exertion implied in the production of steam-engines is, by the division of

labour, so transfused as to preclude the development of the minds of the labourers. These examples have been given, not because they are the only ones we can adduce (for all trades are in the same predicament,) but because they represent two extremes—the one being among the most simple arts, the other amongst the most complex, showing how the division of labour reduces all nearly to a level. We do not attribute entirely to competition the divisions of labour that take place in civilized society; there are some which obtain in consequence of the different tastes of individuals. Competition has extended these natural divisions, and split them up into innumerable distinct parts. The labourer has been converted into a mere machine—a tool. Those qualities of his nature that constitute him a rational and intelligent being, and the proper exercise of which produces his greatest happiness, are nearly suspended for ten, twelve, or fourteen hours a day, and were it not for the intervention of the Sabbath, would perish in the confined and barren field to which competition has consigned them. It is true that the respite of an hour or two after the toils of each day affords a kind of opportunity for the exercise of intellect, in pursuits which may tend to heighten and expand its capacities; but when we reflect that this brief period transpires at the time when the body is sighing for repose—when the spirit is wearied and exhausted—it cannot be thought that the opportu-

nity thus afforded, though wholly spent in mental cultivation, is sufficient for the development of those faculties which distinguish man as an immortal being, preparing, by his exertions here, for the enjoyment of an eternal destiny, to be spent in the society of pure and blessed spirits. Such a thought is not only an insult to the labourer's intelligence—it is an insult to the God who made us all. He has provided a day in every seven, a day on which the mind, unclogged by toil, may exercise its capacities in looking beyond the vista of its terrestrial destiny—where, when it has “shuffled off its mortal coil,” it shall exist in yet more than its present sensibilities, powers, and capacities, throughout the revolving periods of an eternal Sabbath.

Some have affirmed that the monotony resulting from the division of labour affords the labourer opportunity for exercising his mind on any subject while attending his occupation. Such persons know nothing of labour, when they make such assertions. In occupations, even where muscular energy is nearly suspended, the attention is so completely absorbed that the machine or tool becomes a part of the workman. His eyes are intent on its motions, his ears are surrendered to the identity of its sounds, his hands are incessantly demanded to fill its devouring mouth, or to relieve its indigestive stomach, his whole bodily senses are concentrated by its focal power, his mind dares not

move beyond this uniform scene to indulge in elevating reflections or imaginings, his attention is so closely engaged in regulating the eye, the hand, the ear, as precludes the possibility of its being abstracted to wait on the faculties of the mind. Were the operative to withdraw attention from his machine for such a length of time as would suffice for the profitable application of his mind, he knows that he would soon merit the character of being a careless and indolent workman. Competition, though regardless of what his mind can attain or perform, is very jealous of what his body, leagued with a machine or tool, has attained and can perform. At the beginning of the day or week, the quantity of labour he is able to produce is calculated with such comprehensive skill and accuracy as baffles all attempts on his part to spare attention during the hours of labour to wait on the operations of his mind. The overseer comes round at the end of the day or week to ascertain if the amount of labour previously calculated and known is produced; if it is not,—reader, you can conceive the consequence.

The monotonous scene in which most labouring people pass the greatest portion of their time, united with their imperfect education, if not counteracted by the periodic return of the Sabbath, would degrade and stupefy their minds. The meagre task of simple and unvaried application destroys memory, blinds perception, shuts out re-

flection, deadens affection, darkens the understanding, sears the conscience, and disposes the judgment to error and prejudice. If there were no Sabbath, the labouring classes would become unfit for regulating their own affairs, either as heads or members of families.

For want of opportunity to exercise their intellectual faculties, they would be unable to discriminate their exact position in the chain of existence, and become an easy prey to infidel pedagogues and political agitators. Intemperance, sensuality, and all low and groveling pleasures, will soon victimize people consigned to an uniform and unvaried scene of action, which at best limits the mind to mechanical contrivances. God would cease to be feared, man would cease to be obeyed, anarchy and confusion would riot in dreadful antagonism with the best interests of man, time would become a moral nuisance, and not that probationary state of man's existence through which he has to pass, before reaching the ultimatum of his destiny, which is to "glorify God and enjoy him for ever."

Let us thank the Author of our being, from whom cometh "every good and every perfect gift," for ameliorating the evils we have described, by the weekly Sabbath—a day which not only affords time and opportunity for mental exercise, but, being a day sacred for holiness unto the Lord, calls upon men to exercise their minds on themes which not only unfold the best enjoyments mortals in

their temporal condition are permitted to taste, but which, while quickening, purify the mind ; themes on which angels, we are told—and we believe it—delight to exercise their transcendent capacities ; themes which nourished the sublime mind of a Milton—the comprehensive and versatile faculties of a Chalmers—and the God-like sympathy of a Wilberforce ; themes which have nourished and ripened the greatest mental seeds which it has pleased God to plant in the constitution of man.

Is it, then, said that the Sabbath, to the working classes, is not a great temporal blessing ? We reply by asking, When may their minds be profitably exercised, if not on the Sabbath ? Or, What is there in their every-day condition to quicken and purify the mind, if not stimulated by the exercises of that hallowed day ?

V. THE SABBATH, TO THE WORKING CLASSES, IS
A GREAT TEMPORAL BLESSING, AS IT TENDS
TO PROMOTE MORALITY AND RELIGION AMONG
THEM.

WE need not enlarge on the connexion between temporal happiness and the pure morality and cheering hopes of Christianity. The religion of Jesus is the very foundation for the wholesome

existence of human society. Being a living principle, of a practical nature and tendency, those who embrace it are rendered more just, benevolent, and kind, towards their fellow-men—more careful and temperate in the government of their passions and appetites—vice is restrained through the terror of future punishment—virtue and piety encouraged by the promise of future happiness. Before people are either influenced or benefitted by the purifying power of Christianity, they must be instructed in its precepts—its glorious promises must be unfolded to them. Through what medium, then, is Christianity to be taught unto the sons and daughters of toil? In youth their education is often entirely and miserably neglected; at best it is only elementary—they merely learn to read the Bible. The early age at which they are demanded for labour destroys the true aim of sound education, which is, to teach them to think and act here as becomes intellectual, moral, and spiritual probationers, passing through the transitory epochs of time to a state of higher and more ennobling destinies. Such being the true aim of education, in its proper acceptance, it becomes an important question to ascertain how far the Sabbath tends to promote it amongst the labouring classes. We have already described the dissociation that obtains amongst them by the length and diversity of their employments; the temptations, external and internal, to which they are exposed;

the exhaustion of spirit, or muscular energy, as unfitting their minds for profitable exercise after the labours of the day; the monotony evolved by the division of labour, as tending to promote mental and moral dissipation and darkness; and the few short hours, where such are granted, at the close of the day, as infringed upon and curtailed by necessary circumstances; add to these the dispiriting remuneration they receive for labour—at most barely adequate to support them in comfort—at worst insufficient to support mere animal existence; and how is Christianity to reach them without the weekly Sabbath? When may the law, “Love the Lord with all your heart and soul, and love your neighbour as yourself,” be expounded to them? Is conscience alone sufficient to unfold and enforce the moral obligations contained in the Divine statutes? Alas! conscience, though the most entire amid the wreck of human nature, is liable to become seared as with a red-hot iron. Vice and passion have often lulled it into so profound a slumber, that men have hated the Lord, themselves, and their fellow-men. The history of the world displays this melancholy and momentous truth in characters of blood. Every gibbet, every prison, every drunkard, every sensualist, every day reveals a new necessity for arousing the sensibilities of the silent monitor within us. If conscience is not quickened by frequent and continuous contact with the Divine law, its power as a guide to

human conduct is palsied and weak. When, then, may the teacher of religion reveal that awful sentence, "The soul that sinneth it shall die?" or open to view the blessed destiny awaiting believers, which is secured by the blood of a Divine Redeemer? In a country like ours, Christianity can only reach the great body of the people through the medium of public instruction. Private piety is doubtless as essential for the development of the Christian character as public devotion; men are first members of the visible Church on earth before ripened for the invisible; private piety, in most cases, is induced by public devotion; the Church is the school in which the labouring classes are trained to embrace the purifying truths and promises contained in God's word. Without the public preaching of the word of God, Christianity to them, we unhesitatingly affirm, were impracticable. Men, by nature, know not God; they must be brought into contact with His laws and infinite mercy, ere they will obey the one or accept the other. Now, how is public teaching practicable to the working people without the aid of a weekly Sabbath? There is nothing in their every-day condition to dispose them to assemble themselves together after the toils of the day to hear the word of God expounded. There is everything that militates against it. There are vast numbers who, though they had the will, are denied the opportunity, by the length of hours they labour. There are others again,

who, having the respite of, at best, only two or three hours at the close of each day, would find a satisfactory apology, in languor of body and lassitude of spirit and mind, for neglecting such instruction. Those having both the inclination and the opportunity, would be in an unfit condition to receive profitable and lasting benefit from instruction in Divine things, when the period of that teaching is in close connexion with toil. The Sabbath removes all obstacles, breaks down all barriers, destroys all excuses, affords opportunity for all to receive religious instruction. It is the voice of Time calling all to the worship of the Eternal! As the bow in the heavens exalts the majesty and mercy of heaven to the visible eye, so the Sabbath displays, in the movements of time, the presence of Jehovah. It has a moral effect even on those who are still "in the gall of bitterness, and in the bond of iniquity." Conscience, if not dreadfully seared, is awakened at its approach. The drunken and licentious are reminded of their vices and sins by its solemn presence; if not entirely lost to shame, they dare not pursue their ruinous follies with impunity in the light of that hallowed day. The very churches on that day, pointing with their spires to heaven, intimate the presence of our last Judge. If all days were alike in this world of ignorance and sin, God would be forgotten. Common days are so completely secularised, that on them there is no period sufficiently impressive to

remind the bulk of mankind that the Triune God requires to be worshipped, revered, and feared. Working days have become only calls to the worship of Mammon. Worldly ambition has obscured from men's sight the moral Governor and Redeemer of Adam's offspring; but he dethrones the gods of this world by the interposition of the weekly Sabbath; it is a day of sacred rest; the business of this world must be laid aside, and the business of the next attended to.

When we reflect on the depravity of human nature, and the vitiating circumstances in which a great proportion of our companions in toil are situated, we cannot conceive even the shadow of a possibility for them becoming acquainted and impressed by the truths of Christianity without the Sabbath. It is the only day on which God's husbandmen may sow and nourish the seeds of religion amongst them. On that day they have no excuse for neglecting to wait upon God in the courts of His house. The doors are thrown open to all; even the poorest of the poor may enter, yea, are summoned and importuned to come and listen to the purifying truths of the Bible. Christ commissioned his disciples to go and preach the Gospel unto all nations. The Sabbath renders this commission practical to every class of people in every nation; without it the labouring classes of our country would have neither time, opportunity, nor a visible call for attending the church. Thousands

upon thousands among them never heard of morality or religion before they attended the Sabbath-school or the church. Family prayer, which so strengthens family affection, only exists among them by the public preaching of the word. The churches and Sabbath-schools are the colleges wherein they are taught their duties to God, themselves, and their fellows; without these, they would have no other guides for conduct and happiness than their own corrupt hearts and sleeping consciences, exposed to the searing influences with which they are surrounded. The Sabbath, therefore, in providing the church, the school, and the preacher and teacher, has become the only day for the elevation of character and of all classes in the community; none stand more in need of sound moral and religious principles, because none are exposed to greater hardships and temptation than the labouring classes. Their temporal lot reveals no bright spot on which the eye may rest and survey in pleasure their burdensome destiny, except on the Sabbath; on it even the eye of sense perceives the asperities of their condition smoothed down, while the eye of faith beholds them exalted above nobles, princes, and kings, for God has chosen to manifest His power in the conversion of souls, through the preaching of the word, and that day imparts to them the only badges of dignity He requires. The Sabbath exercises wean their hearts

from sin, melt them into love, and fit and prepare them for the enjoyment of a glorious immortality.

The Sabbath acts indirectly on the temporal well-being of the labouring classes, because it is a stated call for all to worship the only living and true God. The middle and upper classes are therefore brought into contact with those principles which promote universal happiness. It imposes a check on worldly ambition and human selfishness. It stimulates piety ; piety extends benevolence. It is on this day men are especially taught that whatever of this world's comforts they possess, they are entirely dependent for these on the providence of God ; that it is the duty of the rich to assist and protect the poor ; that we are all but sojourners here below, sprung from a common parent, have a common guilty and sin-loving nature requiring to be changed, for which a common Saviour is provided and a common salvation guarantied ; that we are all to appear before a common Judge on the last day, to be approved or condemned, according to our actions, and that the language of condemnation shall be, "Inasmuch as ye did it not unto one of the least of these, ye did it not unto me."

As we have no wish to exceed the space to which this Essay is confined, we shall conclude this paragraph by observing, that the labouring classes invariably find masters who are animated by Bible principles to be the most charitable and

kind to their servants, while these very principles are discerned as the effect of the Sabbath; for where they are possessed, there the Sabbath is strictly and purely observed. And how can it be otherwise, seeing it is God's appointed means for educating mankind in the knowledge of Divine things. Every Sabbath is a step in the ladder which He is constructing between earth and heaven; and just when that ladder is completed will the inhabitants of this earth be in a fit state for the enjoyment of their celestial destiny. Thus the Sabbath, while spreading morality and religion among the labouring classes, deals yet more bountifully by them, in being the medium through which their employers are chiefly taught those principles which generate universal love and sympathy. Therefore it has with truth been said, "the Sabbath is the best gift of God to man, and especially to the poor." Let no one take it from the labouring classes; its stated appearance amongst them is a potent call to worship God in the courts of his house. This is its most benignant character, for in proportion as they are impressed by religion, do they become better parents, better children, holier and happier men.

Having now finished our narrative of the temporal advantages of the Sabbath to the labouring classes, let us briefly present the evidence on behalf of preserving its rest from all the encroachments of unnecessary labour. It is important to

preserve the rest of the Sabbath from all the encroachments of unnecessary labour—first, Because any such encroachments tend to destroy the moral effect of the Sabbath; second, Because any such encroachments expose the labouring classes to be tempted, through poverty, to extend their labours to that day; third, Because any such encroachments expose the labouring classes to be coerced (even against the dictates of conscience) to labour on the day of sacred rest; lastly, Because, if any such encroachments are permitted, they have a tendency to multiply and extend, until the Sabbath, with its inestimable advantages, be wrested from our entire labouring population; therefore, in order to secure it to all, its rest must be preserved from all the encroachments of unnecessary labour.

I. THE GREATEST TEMPORAL ADVANTAGE OF THE SABBATH TO THE LABOURING CLASSES ARISES FROM ITS FITNESS FOR SPREADING MORAL AND RELIGIOUS PRINCIPLES AMONGST THEM.

THIS fitness proceeds not so much from the opportunity afforded, by the cessation from labour, of obtaining instruction in Divine things: such an opportunity, we admit, involves the obligation of improving it to the best advantage; but when we

examine the condition of the labouring classes on common days, and the state of education amongst them, we discover that they would more readily embrace this opportunity for pursuing their own carnal pleasures, than wait upon instruction in religion and morality. They must be influenced to assemble themselves for the worship of God by something more palpably positive than the duty evolved by the opportunity. God, therefore, in his infinite wisdom and love, while conferring on them a right to be exempt from toil on the Sabbath, has, in the same law which sets forth that right, commanded that the time thus guaranteed is to be spent in holiness unto Himself. The sanctification of the Sabbath is as much a part of the fourth commandment as the rest which it provides, and both are as much a part of the Divine statutes as any of the other nine commandments. The Sabbath was instituted at the beginning of man's existence; it was given to our first parents as a privilege to descend to the whole of their offspring—a boon conferred on man as man, not as a member of this or that particular caste or locality. It existed ere sin had polluted the original constitution of human nature; ere the ground had been cursed for man's sake; ere the sentence had been pronounced—"In the sweat of thy face shalt thou eat bread." And now, that from the "crown of the head" even unto the "sole of the feet," we are "all wounds and bruises, and putrefying sores;" now, that in the

“sweat of the face” we verily “eat bread;” now, that we are cooped up in workshops and factories, or exposed in the open air to the biting blasts of winter’s frosts and snows, or the showers and damps consequent on all seasons, for ten, twelve, and fourteen hours a-day, and thereby shut out from communication with God for six successive days; the only day in all the seven that specially reminds us of our duties to God, is the Sabbath; and surely it were unwise to deny us the benefit of that sacred day—a day on which we are commanded to worship him. Sordid ambition may purchase it from the unprotected labourer; he may abuse it through intemperance and sensuality; but neither shall be justified by an over-refined sentimentalism, or a subtle and dangerous scepticism; for he who gave it at the beginning of the world, confirmed it again from Mount Sinai, and placed it in the middle of that law delivered unto Moses, as the only rule of conduct to Jew and Gentile, bond and free, high and low, rich and poor, of every nation, kindred, and clime. Every act of unnecessary labour is therefore not only an infringement of man’s right to be exempt from toil on that day, but is an open and direct violation of the Divine will. Suppose the labourer only engaged for an hour or two, he is as much a transgressor as if he laboured for ten or twelve. He cannot keep conscience with the Sabbath while openly defying its injunctions. Grant that he has

still time for attending public worship ; but where, we ask, is his call for doing so? Some may say that the opportunity is a sufficient call. Such a saying is fallacious, not only because we have already shown that something more plain and distinct is requisite in the present condition of the labouring classes, but because the Sabbath labourer is habitually and openly disregarding and violating a command of the God whom he is required to worship and obey : "Remember the Sabbath-day to keep it holy : six days shalt thou labour, and do all thy work ; but the seventh day is the Sabbath of the Lord thy God ; in it thou shalt not do any work." When these injunctions are set at defiance, no one can with any show of reasoning conclude that the opportunity is sufficient.

Encroachments on the Sabbath rest by unnecessary labour are alike injurious to the persons unemployed as they are to those employed. In districts or localities where such encroachments are made, the sacred claims of the Sabbath are enfeebled, and ultimately destroyed. As there is in the human heart a tendency to go astray from God, such vitiating examples are powerful stimulants to its waywardness. Men become familiarised with sin ; and every one knows that a bad example is more readily embraced and more impressive than a good one. The truth of the following lines is distinctly revealed by Sabbath desecrations, or encroachments of unnecessary labour :

“Vice is a monster, of so hideous mien,
That to be hated, needs but to be seen;
But seen too oft, familiar with its face
We first endure, then pity, then embrace.”

Take a Scotchman from any of the Sabbath-keeping districts of his native land, and place him in London, and at first he is appalled at the way in which the Sabbath is desecrated through labour and pleasure, in that great city; but he gradually conforms to its usages, mingles in its scenes of pleasure, and, if needs be, engages in its heaven-defying labours. Take the same Scotchman and place him in Paris, and there, too, he is staggered on the first appearance of the Sabbath; but he soon becomes inured to its desecrations—his conscience is hushed asleep by the din of labour, and the music of pleasure. He attends its theatres, dancings, boxings, gambling-houses, and other innumerable modes by which the rest of the Sabbath is abused, by which its moral effect is enfeebled and destroyed. Unnecessary encroachment on the Sabbatical rest may find a people obeying the sacred claims of that day, but it gradually diminishes respect for these claims. It may find a people sunk deeply in Sabbath desecration, but instead of imposing a check, it sinks them deeper and deeper in such desecrations; and perpetuates and extends the destruction of the greatest temporal advantage of the weekly Sabbath—namely, its appositeness for spreading morality and religion among the labouring classes.

II. IN AN OVER-POPULATED COUNTRY LIKE OURS, WHERE LABOURERS ARE PLENTIFUL AND LABOUR SO BADLY REMUNERATED—WHERE SIX DAYS' INCOME, IN MOST CASES, IS INSUFFICIENT TO SUPPORT THE LABOURER IN COMFORT—THE TEMPTATION OF AN ADDITIONAL SUM TO HIS COMMON EARNINGS, IS BY FAR TOO POWERFUL TO BE WITHSTOOD.

PEOPLE labouring under extreme or partial poverty are easily induced to sell their sacred birthright by the prospect of present increase of income. The pressure of present want, and a disposition common to most men to associate money with happiness, soon dispose of the warnings of conscience against Sabbath labour. The labourer is so much taken up with calculations about comforts accruing from present gain, that he allows himself no time to reflect on the consequences to which Sabbath labour leads. He never counts in his own mind that this blessed day possesses advantages to his temporal happiness and comfort of far more value than if he were to earn twice as much from Sabbath labour as he earns from his whole six days put together. His eagerness to grasp the promised boon disqualifies him for perceiving the illusory nature of the temptation set before him. He discerns not that seven days' labour will very soon be paid with the

price he now receives for six—for such is the tendency of Sabbath labour in a country like ours. The value of labour now-a-days is decided by what a man can subsist on; and this subsistence is generally too scanty to support the labourer in comfort, so that needy men are easily tempted to labour on the Sabbath by the present and temporary relief which it offers. He enters upon a course, the end of which is destruction. He is handed over to the demoralizing effects of continuous toil. The church-bells peal in vain for him—his conscience awakens not at the meaning of their sounds. The associations of home clustering around the Sabbath, operate not on the searing affections of his deadening heart—or if they do produce uneasy and longing sensations, this only happens when he has first commenced to labour on that day; by-and-bye habit reconciles him to his condition, until, becoming hardened in his course, he loses all respect for the sacred claims of the Sabbath—all respect and love for his wife, children, or relations—and worst of all, and most to be deplored, all respect for God and himself! By losing sight of his own true destiny he sinks in his own estimation;—labour, however slight, becomes irksome—the grave is his only haven of rest; its gaping mouth opens to receive him; but ah! his soul, though terribly debased, shrinks from it. Anxious and dispiriting thoughts crowd upon him; he drowns them in intemperance and

debauchery—and thus, as it were, prematurely precipitates his fall into the mouth of that very grave which had previously warned him of his unfitness for eternity! Such is the true memoir of the Sabbath labourer!—some may think it exaggerated; but who, on reflecting on the operations of human nature, and retracing the every-day condition of the labouring classes, as simply, yet truthfully, set forth in our narrative of the Temporal Advantages of the Sabbath, can doubt, or charge us with exaggeration? If there are any such, let them look into the state of morality among labourers who have been employed for some time on the Sabbath-day, and they dare not impeach our description with falsity. The drunkenness, crime, and sensuality among the labouring classes, are living monuments of the principle, that labour, protracted, even on common days, for ten, twelve, fourteen, or sixteen hours each day, destroys not only physical, but also mental and moral well-being. Extend this principle to the Sabbath, and the consequences cannot be otherwise than we have described; the ruin of the labouring classes would then be inevitable and complete. “All labourers,” it may be said, “are not drunkards or sensualists; we find as good and exemplary men and women amongst them as we do among those whose hands minister not unto their necessities.” True, indeed, there are many good, and even pious persons, among the sons and daughters of toil. Our heart

warms when we reflect, that not only the world's estimation of moral excellence is evinced by their conduct, but that Heaven's recognized morality buds and flourishes amongst them.

“Talk they of morals? O thou bleeding Love!
The grand morality is love of Thee!”

This morality develops its transcendent beauty and grandeur even in the midst of poverty and rags. It does not, therefore, follow that the love of Jesus, or the world's acceptance of moral excellence, is the result of particular conditions in human existence. There are good and bad men among all classes; how, then, shall we account for the existence of the one or the other kind of morality among the labouring classes, when we affirm the demoralising tendency of their common-day, over-protracted vocations? Their education in youth is insufficient to preserve them. True religion and pure morality being alien to human nature, from whence do the labouring people receive support to beat up against the evil tide that is flowing in upon them for six successive days? We unhesitatingly affirm, that moral and religious truth is not only sown, but preserved and nourished amongst them by the influence of the weekly Sabbath; therefore, the labourer who sells his right in the Sabbath, shuts himself out from moral and religious instruction, exposes himself to the degrading tendency of continuous toil, rebels against God's laws in the

physical constitution of his nature, violates God's moral precepts, excludes himself from the advantages of the Sabbath, and thereby destroys the constitution of his nature as a social and an immortal being. Surely, then, when unnecessary labour on the Sabbath tempts the labourer into such a ruinous course, its rest ought to be preserved inviolable.

III. THE TEMPTATION TO SABBATH LABOUR, ARISING FROM POVERTY, IS NOT THE ONLY WAY BY WHICH THE LABOURING CLASSES ARE EXPOSED TO THE RUINOUS COURSE OF EXTENDING THEIR LABOURS TO THAT DAY.

THE great evil is, that they may be coerced into such vitiating conduct, and made to sin against the dictates of their own consciences. Though possessing a knowledge of the fearful results to which Sabbath labour leads, they may be forced to adopt such a course. Conscious of the binding obligation of the Fourth Commandment, and deeply impressed by the temporal and external blessings it guarantees, yet, even in the face of such convictions, they may be involuntarily compelled to surrender their services when demanded on the day of sacred rest. Let us illustrate how this is accomplished,

by referring to railway labour. While we particularise, it must not be thought that our remarks are confined to the case about to be adduced. Every kind of unnecessary labour on the Sabbath exposes the labourer to the same species of coercion. We are only to state the particular, that the general may be more distinctly apprehended. A Railway Company, for the love of gain, agree to run Sabbath trains. The directors of such Company are empowered to carry such agreement into operation; they therefore intimate to the Company's Superintendent to proceed in arranging the preliminary details. The Superintendent, in virtue of the powers thus given him, advertises, in the newspapers or on hand-bills, that trains will start from such a place to such a place, at such a time, on such a Sabbath, and will continue to run on all succeeding Sabbaths until further notice. This is the first part of the Superintendent's business; the second is to instruct the inferior overseers, to inform the men under their charge that work is to be done on the Sabbath—that their services are required on that day. The overseers deliver this message, or rather command, to the servants under their charge, who may be engine-drivers, stokers, guards, porters, or any of the various classes employed as railway servants. Let us, for the sake of brevity, only take one of these:—When such a merciless command is delivered to the conscientious guard, he says to the overseer, "God forbids labour on the Sabbath day,

and requires that it be spent in holiness; it is the only opportunity I have of improving myself in 'mind, in heart, in soul;' it is the best opportunity I have for cultivating the affection of my wife and children, or father and mother, or sister and brother. I could not justify myself in sinning thus against God and myself, in conceding to such an unfeeling and unjust command." "Well," says the overseer, "the Company have no wish to employ you or any other person against the dictates of their own conscience, but the *work must be done*; and if you will not consent to do it, I must look out for some one who will do it; there are plenty of people who will be glad of such an offer: however, as you are a faithful and trustworthy servant, I shall not thus abruptly accept your refusal to labour on the Sabbath, but shall give you time to reflect; and I may add, that such labour is not to be gratuitous, you will be paid for it in proportion to your six days' wages,—that is an important consideration; therefore balance all in your own mind, and inform me, in the course of two or three days, of the conclusion you arrive at." The guard—who is a young or unmarried man, and has none but himself to provide for—unhesitatingly, and on the very spot where such conversation occurs, throws up his place; he brands the conduct of the Railway Company as infamous and unjust; he will not submit to such vassalage and sin, let the consequences be what they may. The guard who has

a wife and family to support is in a very different position. With a burdened heart he goes home and acquaints his wife with the unlawful demand made on his sacred birthright. The first sight of his loving wife and smiling children has a talismanic power in nerving his resolution to withstand this demand; their appearance awakens the innumerable associations entwined about the Sabbath, and which render it dear to the heart of the labouring man. The guard unfolds to his wife the unchristian demand made on his Sabbath, and the very act of revealing it strengthens his determination to resist it. When the tide of feeling has ceased to flow, sober reason places the consequences of resigning his situation in stern reality before himself and his wife. No other situation presents itself to them, nor is there any likelihood of one appearing soon. In providing for the wants of a rising family, there is nothing saved to meet this trying emergency. The children are still helpless; their wants are daily increasing; every feeling of the parent's heart and soul rebels against exposing these smiling and innocent young ones to starvation. Yet, how is that to be prevented if the guard resigns his employment? If he goes idle a single week, he becomes bankrupt; and who will trust him a week's provisions when he has no security for being employed on the succeeding one, or even month? He looks again at his wife and children, and that look unnerves his former resolution. As

a husband, as a father, as a man, he cannot expose them to starvation. There is only one way of preventing it, and that is to retain his present situation by agreeing to labour on the day of sacred rest. Conscious of the sin he is about to commit, his heart rises in righteous indignation at the Railway Company for driving him to the dreadful alternative of choosing between labouring on the Sabbath, or starving his wife and family. He is compelled to accede to their unjust demands. Let any Railway Director or Shareholder, if he is a husband or a father, suppose himself placed in circumstances similar to those of the guard we have now described, and then say whether or not the labourer may be coerced to extend his labours to the Sabbath. If the heart of such a Director or Shareholder is not dead to feeling, we calculate on his verdict in support of our proposition; namely, that the rest of the Sabbath ought to be preserved from all the encroachments of unnecessary labour, because there are people in every department of labour in which the labouring classes are engaged, similarly circumstanced to the railway guard, and where Sabbath labour is required, they are exposed to the same species of coercion. Every one knows that the intelligent, moral, and religious workman, is the first to be seized, for this very obvious reason, that such are found to be the best, most trustworthy, and persevering servants. Therefore, in order to preserve the moral and religious worth

of our labouring population, the rest of the Sabbath must not be encroached upon by unnecessary labour.

IV. IN A GREAT COMMERCIAL COUNTRY LIKE OURS, WHERE THE COMPETITION OF INDIVIDUAL INTEREST IS SO KEEN AND SO UNIVERSAL, IF THE REST OF THE SABBATH IS ENCROACHED UPON BY UNNECESSARY LABOUR, SUCH ENCROACHMENTS HAVE A TENDENCY TO EXTEND, NOT ONLY THROUGHOUT ONE ENTIRE DEPARTMENT OF LABOUR, BUT TO EVERY OTHER BRANCH OF LABOUR.

A precedent has only to be established, and the enterprising spirit of our capitalists will seize upon it, and account it a fitting excuse for all to go and do likewise. They say they must do it, in order to keep pace with their neighbours.

The tendency of Sabbath labour to increase and extend is indeed slow and gradual—but there lies its greatest danger; by being slow and gradual it becomes sure and certain. It aims at a complete abrogation of the Sabbath to the labouring classes, by wresting that day piecemeal from their possession. Being a device of human selfishness, it dares not to manifest itself in full light at once.

How, then, do we discover it?—is its appearance sufficiently distinct or visible to indicate its existence? Yes it is!—we tremble while we perceive it. It is the consummation of that same principle which has unwarrantably extended the hours of labour on common days, and captured, one by one, the holidays of the labouring classes. Parliament has imposed a kind of check, by restricting the hours of labour on common days to ten hours each day, and guaranteeing six holidays in the year to minors employed in factories and spinning-mills; but such interference fully demonstrates our position—else whence the necessity for legislative interference? Those unprovided for by the Factory Act have no holidays, no definite hours of labour, on which they can calculate with certainty for any length of time. When trade is in a good condition—or what is generally termed “brisk”—the master-tradesman, finding that he has too little time for accomplishing his orders in a given time by the ordinary hours of labour, extends these on common days and takes in holidays. Has the weather been unusually changeable and uncongenial, the farmer, when the genial period arrives, extends the common hours of his servants; and should the holiday invite to plough, to sow, to reap, or gather in, it is appropriated as if it had been a common day. When this takes place on week-days, it cannot be doubted, now that the precedent for Sabbath labour is established, but that men, in earnest to seize all

available means for the extension of trade or the accomplishment of orders within stipulated periods, will lay hold on the day of sacred rest, and, hour after hour, capture it from the labouring classes. Already the tendency of Sabbath labour to increase and extend is perceptible by the numerous encroachments upon its rest which at present exist. It is not now confined to one kind of traffic, but extend to many; nor to one labourer, but to thousands. Every new encroachment, while finding a precedent in those that have gone before it, like some infectious pestilence spreads the contagion wider and wider. How should it be otherwise, if any unnecessary labour is permitted on the Sabbath? What more right has one labourer to a seventh day of rest than another?—if taken from one why not taken from all?—the security of all depends upon the security of one. What more right has the capitalist to purchase or coerce *one* hour of the labourer's Sabbath than he has to ten, twelve, or fourteen?—the security of the whole day depends upon the security of a single hour. What more right has one employer to seize upon the Sabbath than another?—if it is conceded to one, all have an equal claim to it. Therefore, the only way to protect this invaluable institution, with its inestimable advantages, to the labouring classes, is to preserve its rest from ALL the encroachments of unnecessary labour.

In conclusion. Let the working classes open

their eyes to the fact, that Sabbath labour is increasing and extending; that the light by which we distinguish it is not now feeble, but strong; that it is not seen as by starlight, but by moonlight, verging into sunlight. Broad and clear as is the tendency of Sabbath labour to extend to the whole labouring people, they have still, in themselves, the power to suppress the evil. Let them rise in their collective power, and they will consign it to eternal night and darkness. Numerous and gigantic as are the encroachments now made on the sacred day, the working classes are still possessed of a power more numerical and gigantic to crush all such innovations. They unite and confederate for the protection of civil rights; and will they not consolidate their strength and power for the protection of their sacred birthright?—They loudly call for Liberty; and will they be silent when their most precious liberty is being assailed and captured from them?—the liberty of having one whole day of rest from bodily toils in every seven—the liberty of worshipping God according to conscience—the liberty of spending a seventh part of their time in the improvement of their minds, hearts, and souls—the liberty of being freemen!—for what were freedom to them without a Sabbath?—a dream, a phantom of the imagination, or an undefined something in the far, far distant future!—Let them know, that a Sabbath-keeping and a Sabbath-loving people may be enslaved, but that a

Sabbath-labouring or a Sabbath-desecrating people never can be free! Aware of this, let them be up and doing! Now is the time for action—now the blow must be struck for a Sabbath or for no Sabbath. Procrastination now is dangerous—it involves the Sabbath in inevitable destruction. A little longer, and their power to protect and secure their greatest of privileges is paralysed and vain. Before they are all captured, let them resolve *not to be captured*; and such a resolution is all that is required to protect the Sabbath. There are many among the middle and higher classes willing and eager to assist them. A Sabbath National Alliance is now formed, on the infallible testimony of God's word, that it is a sin to labour on the Lord's-day. This Alliance has already given practical manifestation of its zeal, in attempting to rescue from surrounding and increasing innovations the poor man's day of rest. Let the labouring classes join this Alliance, and aid and extend its usefulness. Let them, as the children of a former ancestry, reflect that their fathers preserved it for them. Let them, therefore, as the ancestry of a future generation, obtain by legitimate means the full possession of their blessed inheritance, that their posterity may enjoy the benefit of an institution not only essential to their temporal comfort, but also equally requisite to their eternal well-being! Let no one imagine that any unnecessary encroachments on the Sabbath can be permitted without imperiling this

priceless boon. Let none suppose, while in possession of a full Sabbath, that they can long enjoy it while the enemy is in the field. The true principles of Sabbath conservatism proclaim every encroachment unlawful. We are our brother's keeper, is the motto we must adopt to preserve this right to ourselves. Let us, therefore, unite to repel the enemy ere he has reached the battle-ground—invulnerable, because of our sloth in the early stage of the encounter. Arise, fellow-workmen, to a just conception of the danger that encompasses our own day. Tear in pieces the flimsy drapery which ambitious men have thrown around a spirit of subtle covetousness. Proclaim aloud that God has given you a Sabbath, and that you will only relinquish it at his command!





FRONTISPIECE TO THE PEARL OF DAYS.

THE

✓
PEARL OF DAYS.

OR

THE ADVANTAGES OF THE SABBATH TO
THE WORKING CLASSES.

BY

A LABOURER'S DAUGHTER.

WITH A SKETCH OF THE AUTHOR'S LIFE, BY HERSELF.

INTRODUCTION.

THE circumstances out of which the following Essay, with its accompanying Sketch of the Author's Life, originated, are as remarkable as they are deeply interesting and hopeful. Jealous for the honour of God's Sabbath, which men of the world were periling—jealous for the privileges to man conferred by the Sabbath—jealous for the labouring man, whose feelings respecting the Sabbath were often misrepresented to his disadvantage, a layman resolved to afford an opportunity for the working classes to speak their own mind freely on the matter, and to bear their testimony to the blessings and privileges of the day, and thereby to the glory of God, the author and giver of it. With these views, he put forth a proposal, about the end of the year 1847, offering three prizes—of £25, £15, and £10, respectively—for the three best Essays on the subject, written by labouring men. Although this is the first instance upon record of persons of that class being invited to become competitors in literature, and for literary honours; and although comparatively a very brief time was allowed for preparing and sending in the Essays, yet three months—the first three of the year 1848—sufficed to produce the astonishing number of more than nine hundred and fifty compositions, manifesting by the single fact, without reference to the merits of these productions, the wide-spread in-

terest and deeply-rooted principles with which the holy day of God is revered, loved, and honoured, by the labouring people.

Amongst the Essays received was one from a female, accompanied by a letter, which will be found at the conclusion of this Introduction, and which the reader will peruse with interest, as indicating the habitual tone of divine and filial piety which pervades the mind of the writer. The Essay itself was found to be correspondent in tone and spirit with the letter. It is, indeed, a composition of no ordinary kind, whether we regard the source from whence it came, the instructive matter it contains, or the manner in which the materials are worked up in the composition, and the diction in which they are expressed. The adjudicators, although, in faithfulness to the other competitors, constrained to lay it aside, as the work of a female, yet felt at the same time that it was a production which ought not to be withheld from the world, and that it was a duty as much to humanity as to the talented writer herself, not to suffer it to return to privacy and forgetfulness. It was, therefore, proposed to her to allow of its publication, independently of the forthcoming Prize Essays when adjudged, and she was requested, at the same time, to write a sketch of her life to prefix to the Essay when published. In both of these proposals she willingly acquiesced; and the reader has before him two equally remarkable and interesting compositions, the Essay and the Sketch.*

To an ordinary mind the preparation of the latter would have been even more difficult than the former. Here was the opportunity for and danger of egotism. But here also was the opportunity for the exhibition and proof of real

* It may be proper to state, that in preparing the Essay and Sketch for publication, no liberty has been taken with the author's composition, further than to render the language correct. For the satisfaction of any persons who may wish to see the manuscript, it can be inspected at the publishers.—Ed.

talent and of genuine piety. To sink self, and to elevate principles, should be the sole object of autobiography. To effect this in a Sketch is even more difficult than in a tale of life. It requires the hand of a master to give off with the pencil those few but telling touches that convert surface into substance, and place on the blank void forms of life, and grace, and comeliness. And no less talent does it demand to portray in words those truthful and instructive scenes which the homes of the godly present, amid which our authoress lived and was nourished, and of which it may justly be said that she is herself one of their noblest ornaments.

Our authoress has learned by experience, and has ably developed in her sketch, some of the most useful and valuable lessons of life. One of these is beautifully and powerfully given in the following words: "How often are opportunities of doing small acts of kindness and usefulness let slip, while we are sighing over our narrow sphere and our limited means of serving God or benefiting man!" Would it not be a melancholy and unwholesome sentimentality that should sit down and lament over itself as having no space capacious enough for its designs, and no arena worthy of its visions, instead of contenting itself with the many opportunities of doing good which every-day life supplies? It may sound, indeed, well to sigh over oneself in such circumstances,

"Full many a flower is born to blush unseen,
And waste its sweetness on the desert air;"

and, by appropriating the idea to our own condition, hug ourselves with the fancy that we would, if we might, make ourselves widely useful in our generation; but far nobler, surely, and far more worthy of our imitation, is the devout and holy thought expressed in the following stanza:

"The trivial round, the common task,
Should furnish all we ought to ask;
Room to deny ourselves; a road
To bring us, daily, nearer God."

How admirably are brought out, in every part of this Sketch, some of those lessons most profitable for the wife and the mother to practise! What a valuable one, for example, is this: "My mother used to say that it was disagreeable and improper to be bustling about while father was within; and when he was gone out the work must be done up." Oh that wives and mothers understood and practised this wisely and well! What different scenes would the cottager's home present if they did! How many a man would be saved from the alehouse fireside, where comfort and convenience are studied to seduce him into sin, if wives and mothers would but so order their households that when the father returns his coming shall be welcomed by cleanliness and peace, and his home shall be made to him the most blessed and grateful place that he can find!

What a beautiful family picture is this whole Sketch! No wonder that our authoress is capable of being such a daughter when she has had such a mother to instruct her. Think, reader, of the child repeating her lessons beside the wash-tub, and gleaning the rudiments of learning in so simple a school, and from such a preceptor, and then turn to the pages of this Sketch and Essay, and as you read, and admire, and wonder, as you must, adore humbly as you ought, and exclaim, What hath God wrought! It is His work. It is the edifying effect and power of His grace. To Him be all the glory and the praise!

LETTER REFERRED TO ON PAGE IV.

"SIR,—I have thought it unnecessary to inquire whether a female might be permitted to enter among the competitors for the prizes offered in your advertisement. The subject of the Essay is of equal interest to woman as to man; and this being the case, I have looked upon your restriction as merely confining this effort to the working classes. Whether I judge rightly or not matters but little; the effort I have made to gather a few thoughts together upon this subject will at least be of use to myself; and should you consider these sheets as containing any thoughts of value, they are at your disposal. They cannot be expected to be free from errors, both in diction and orthography, as this is the first effort of the kind I have ever made; and I may say I am one of those who never enjoyed the advantage of attending school in early days, except for two years, or rather for one, for it was but for two years that one of my sisters and myself attended a sewing-school alternately; one of us remaining at home one week, to assist mother with household labour, or in attending to the younger children, and going to school next week while the other remained at home. Since that time I have been constantly occupied in household labour, either in my father's house, or as a servant in other families, and thus I may truly say, that all the education I have enjoyed was received at the fireside of hard-working parents. While memory lasts I shall never forget the indefatigable exertions of our beloved mother to impart intelligence to our minds, and implant moral principle in her children. How we used to enjoy our Sabbaths! When our father bent his knees, with his children around, on the morning of the Lord's day, how fervently he used to thank the Father of our Lord Jesus Christ for its blessed hours! That father is gone from among his children, but his voice yet falls upon my ear, and his form yet rises before my eye, as upon the first day of the week he used to read to us the sacred page and lead our devotions."

SKETCH OF THE AUTHOR'S LIFE.

THE following sketch of my past history, which, at your request, I furnish, can be of little interest or value, any farther than perhaps leading the minds of Christian parents properly to estimate the importance of the duties devolving upon them, and begetting a higher appreciation of the value of the weekly rest, as affording an opportunity to all Christians, however poor their circumstances, or laborious their employment, of imparting instruction to their offspring. It may tend also to show that no Christian mother, with the Bible in her hand, and possessing the power of reading and understanding the blessed truths it reveals, can plead excuse if she allow her children to grow up in ignorance of those truths, the knowledge of which would lead them in safety and happiness through all the temptations to which youth is exposed in this world of folly and wickedness.

If she properly estimates the importance of the blessings imparted by the knowledge of God, and

really feels the power of the love of God in her own heart, poverty may surround her, the pressure of domestic cares may lie heavily upon her, or she may be engaged in the most menial and laborious employment, but, in the midst of all this, she will find opportunity to awaken and enlighten the young minds of her offspring. It is the duty of Christian parents, in whatever situation in life, to train up their children in the nurture and admonition of the Lord; and it is a duty which they can entrust to no one else without a direct violation of the command of their Saviour, and incurring a fearful risk as regards the well-being of their children.

Is it not a strange sight, to see a Christian parent so deeply involved in business, so engrossed with the cares of this life, or so occupied with other matters, however important, that he is compelled to entrust the moral and religious training of his children to a hireling?—a preacher so much engaged in proclaiming the Gospel to sinners in the world, that he has no time to lead his own little ones to the feet of Jesus?—a father so occupied with the improvement of his neighbours, with Sabbath-schools, prayer and class meetings, or evening lectures and sermons, that he has no leisure to lead, in proper season, the devotions of his own little circle at home? Such a man substitutes his own way for the will of God; and, in so far as he does so, the consequences will be seen in the future character of his children; and even he

himself will suffer loss in the health of his own soul.

Parents, with the Bible in their hands, and the word of God hidden in their hearts, having the blessed hours of Sabbath rest as their birthright, however humble their circumstances or toilsome their life, can never be entirely destitute of an opportunity for training and instructing their offspring.

In glancing back on the years of childhood, and tracing the influences which have surrounded me through youth, I am convinced, that, in so far as my mind has been awakened to intelligence, and my character formed to virtue, under God, I owe all to my parents, but especially to my mother. Her earnest and indefatigable exertions, in the face of difficulties which would have deterred any common mind from attempting such a task, together with her ceaseless watchfulness, secured for us such an amount of knowledge, and formed in us such habits, as raised us above the temptations which usually beset youth in the humble walks of life. While the constant necessity existed, as soon as we were able to do anything—for all our exertions toward the support of the family allowed us little time to cultivate acquaintances, whether injurious or beneficial—our mother's constant endeavour was, even through the very early years of childhood, to keep our hands and heads fully employed.

Memory carries me back to a period when my parents, with five little ones around them, tenanted an obscure garret in the outskirts of one of the principal towns of Scotland. By some of those vicissitudes common to all, my father was, at this time, out of employment; hardships were endured, pinching want sometimes visited their fireside. Of these things I have heard, but have no recollection of them, as I could not then be much more than four years old. Yet a shadowy vision sometimes rises before me of a broad paved street, along which I was running on before our father in joyful haste, that I might be the first to apprise mother that the meeting was dismissed; but as to whether the place of assembly we had just left was an upper chamber where a handful of disciples met together, or a large and fashionable edifice, memory supplies nothing. A dim dreary scene, too, sometimes passes before me of some back yard or lane where I was standing with my hand in my father's, gazing with childish delight, and, at the same time, with a feeling of awe and admiration, upon the starry heavens. I know not what, at that moment, led my eye to the bright scene over head; nor yet what fixed these two incidents of my childhood so indelibly upon my memory, for they are associated, in my mind, with nothing particular of which I ever heard any one speak; but they are almost the only recollections I have of the short time spent in this place.

I think that before this time I must have been pretty far advanced in reading, as I have no remembrance of ever learning, or having any difficulty with common books. Our father, at the time alluded to, was exerting himself to find a settled situation as a gardener, and, in the mean time, taking whatever work he could get in the small gardens in the neighbourhood. He was soon noticed as an active and tasteful gardener, and received into the employment of a gentleman whose property lay in that part of Scotland known by the name of Strathmore, or "the great valley."

The dwelling we now entered was very pleasantly situated near a river called the South Esk, which flows through that part of the country. Between it and the highway was a large field, with a belt of trees on the side next the house; on the other side lay the garden; while beneath the garden, stretching to the river, was what we used to call the haugh, a flat little meadow.

Our dwelling in appearance was not unlike one of those houses which are tenanted by farmers in the southeast of Scotland. Its dimensions, its blue slated roof, and its smooth grass plot, encircled with a gravel walk before the door, bespoke it the abode, if not of affluence, at least of competence. It had not, when planned, been intended as the abode of a servant, but as a residence for the proprietor's mother, who having been removed by death, we were permitted to occupy it. Had the

reader visited that spot in the spring of the year, when the young plantations were arrayed in bright green, the music of wild birds welcoming the morning, while the cowslip, the meadow-crocus, and the primrose studded the banks, and the butter-ball, the wild geranium, and numberless flowers besides, were shooting up amid the tangled maze of yellow whins and broom, wild rose, and scented sweet brier, which covered that little haugh; or had he sauntered down to the river, walked along the pebbles on its shore, and seen the little trout sparkling in the sunbeam as it leaped at the insects that sported upon the surface of the water, he would have called it a pleasant dwelling-place. It was indeed a sunny spot, and the gay children who used to ramble at will amid its beauties, were as happy a little band as could have been found.

Yet, freely though they wandered among the surrounding pleasure-grounds, they were carefully taught to avoid putting their foot in an improper place, or setting forth a hand to injure shrub or tree, and this in itself was calculated to form and strengthen in us a habit of self-restraint. Even in infancy our parents began our moral training; a prompt and cheerful submission to parental authority was the first habit they sought to form, and this once accomplished, the instruction and training of youth are comparatively easy. As soon as we became capable of understanding the reasons which influenced them in their conduct towards us, we

were taught that our parents were the guardians placed over us by our Creator, in his kind care for our welfare, and that it was his will that to them we should in all things cheerfully submit ourselves without hesitation or murmuring.

I have often thought, when I have seen children allowed to demand a reason for every trifling order, numerous reasons and excuses having to be discussed, and thus a long altercation entered into between parent and child, in the shape of reasoning, before a lesson could be attended to, or the most trivial command obeyed, what an incalculable amount of evil is done to children by such treatment! Not only is time wasted, but self-will is fostered, and a habit of tardy performance of duty induced.

Few parents seem to comprehend how soon even a very young child may be made to understand such language as this: God, who lives in heaven, made us all; he gave mother her little son that I might take care of him, be kind to him, and teach him to be good. He says little children must obey father and mother, and he would be angry with me and punish me if I allowed my boy to be naughty and disobedient. Such language firmly and kindly spoken by a parent, even to a very young child, and steadily and consistently acted upon, will very soon subdue the self-will of the most wayward, and thus render future training easy to both parent and child.

Such was, in principle, the training to which we were subjected in our early years. Obedience—immediate, cheerful obedience, and the strictest regard to truth, lay at the foundation of all our other training. A thousand little follies, mistakes, and even graver faults might be passed over, but disobedience and falsehood were unpardonable. Yet there was nothing of sternness or severity in the conduct of our parents towards us. Perhaps no mother ever lavished more fond caresses upon her children, or exerted herself more to make their time pass happily, and no father was ever more anxious to secure the comfort and happiness of his family.

Pleasantly did the days and hours pass over us, during our residence in this secluded spot. There was no school within reach, and if there had been our father's small income would not have allowed our education to be paid for, without greatly diminishing the comforts of the family, therefore it had to be attended to at home. One by one, we used to take our place beside our mother, read a short lesson, have the larger words explained to us, when our mother would take the book and read it over again slowly and distinctly, that we might the better understand what we had been reading; and then we were at liberty to indulge in active and healthful amusement, or we were engaged in some useful and necessary employment. Four times a day, usually, each of us had our short lesson; and if it

be considered that the whole of the labour of the house devolved upon our mother, it will be believed that this could be no light task. Nothing, however, was allowed to interrupt our lessons: and it was no uncommon thing to see her busy at the washing-tub while we by turns took our place beside her. One child would be found attending to the baby, another gathering sticks and keeping the fire alive, a third engaged in reading, and a fourth bringing water from a pure, soft spring, at some distance from the house; while our eldest brother assisted father in the garden.

Our morning lesson was usually from the Scriptures, but throughout the day from other books. Our parents were, themselves, as eager to obtain knowledge as they were anxious to impart it to us. An hour was allowed for meals: when our father came to breakfast or dinner, as soon as the repast was finished, (and a working man in health does not usually loiter over his meals,) our mother used to read aloud till the hour was finished, either with the youngest child upon her knee, or, if it was in the cradle, knitting while she read. She used to say, that it was disagreeable and improper to be bustling about while father was within; and when he was gone out, the work must be done up.

At these times, books of every kind that came to hand were read, unless, indeed, there was in their language or morality something very bad. Nor were any of us, so far as I recollect, ever restricted

in our reading; books of all kinds, which came within our reach, were free to us. Some may be disposed to condemn this laxity, as they may consider it; but with the limited means our parents possessed of purchasing books, and being far distant from any town or village where they might have had a choice from a library, it was not strange that all that by any means came to hand should be eagerly perused. Books were not then so plentiful, nor so various, as at present.

Well do I remember my brother finding a torn leaf of a little school-book in a bush in the haugh. It had been caught there when the stream was swollen by heavy rains. What a prize it was! one by one, we committed it to memory, while stretched upon the daisied sward, during the sunny hours of a summer Sabbath-day; and I do not believe that there is one of the young group who then learned the beautiful hymn that stray leaf contained, who does not retain its simple words indelibly impressed upon the memory, and feel in a renewed heart the influences of the blessed truths taught in its lines. It was the hymn beginning,

“ Among the deepest shades of night,
Can there be One who sees my way ?”

If our parents' plan of reading, and allowing us to read, all that came in the way, had any danger in it, it was in our case counteracted by the free

conversation about what was read, which usually followed, and by the duty constantly inculcated, and practised by themselves, of reading and searching the Scriptures as the standard by which every practice, principle and opinion, in religion or morality, must be tested. We were taught to view the Bible as the words of an infallible Teacher, by which the instructions of every other were to be tried, and only to be received in so far as they were in accordance with this heaven-descended guide. We were, thus early, led to analyse what we read, to exercise our understandings upon whatever came in our way, and to receive nothing as truth, until it had been put to the test of the Divine word.

THE SABBATH OF A SCOTTISH COTTAR.

Our Sabbaths were our happiest days; we were near no place of public worship—not so near, at least, as to permit any of the children often to attend. As soon as we were dressed and had breakfasted, family prayer was attended to, and then our father would point out some hymn or passage of Scripture which he wished us to learn, when we would sally forth, book in hand, in different directions, one to stretch himself upon the soft grass in the field close by, another to pace backward and

forward on the pleasure walk, or to find a seat in the bough of an old bushy tree; while another would seek a little summer-house our father had made of heather, and seated round with the twisted boughs of the glossy birch, each reading aloud till the allotted lesson was thoroughly fixed upon our minds. If the day was wet, or if it was the winter season, we would gather around the table by the window. During the afternoon, mother would read to us, or all of us, father and mother included, read by turns; questions were then asked, and conversation entered into, about what we had been reading.

It was upon one of these occasions, when some remarks were made by one of my parents in endeavouring to call our attention to the truth that we must be changed, renewed in the image of God; or, to take up the simple figurative expression then made use of, that we must have *new hearts*, else we never could be happy with our Father in heaven, that an impression was made upon my mind, never to be effaced. From that hour, through all my follies and all my waywardness, the thought of that new heart still haunted me, until I indeed found peace with God through Jesus Christ, and felt the renewing power of the truth of God.

Viewing the practice of allowing children to consider their lessons as a part of their amusement, as pernicious in its tendency, as calculated to induce a habit of trifling with serious things, and to

form a giddy, frivolous character, our parents never permitted anything like levity in attending to our lessons. We never were allowed to consider them as a recreation, but as serious, though cheerful employment, which must never be trifled with, but seriously and earnestly engaged in. A uniform veneration for the word of God was evinced by themselves, and if we read or repeated any part of it, we were taught to do so seriously; if a hymn was recited, or any piece in which the name of our Creator might occur, we were accustomed to do so in a solemn and attentive manner.

We had been about six years in this place, when my father's master died, and his lady kindly recommended him to her brother, who was in want of a gardener. We now removed to the east of Scotland; and our dwelling, until the death of the former gardener, who was laid aside by age, was two rooms, rented for us, in the adjoining village. About two years after our arrival, his decease allowed us to remove to what was to us a pleasanter abode, as being a little more secluded, but otherwise possessing little advantage. There several of us attended a female school, supported by the lady, for the instruction of the children of servants upon the estate.

Our attendance, from various causes, was by no means regular. The necessity for one of us remaining at home, to assist our mother, prevented regular attendance, and the change from a dry inland situa-

tion to a low, damp locality, upon the east coast, so affected our health that for many years the spring of the year turned our dwelling almost into an hospital. The loss of time and expense incident upon sickness, in our circumstances, were keenly felt; however, experience gradually taught us how to manage sickness without so much medical attendance as we at first required. My brothers procured employment in the neighbourhood, and I entered the house of my father's master.

I had little relish for the society I was thrown into in this place; all my habits and pursuits were at entire variance with what my fellow-servants practised, though the light of the Gospel had not yet entered my mind—it was only struggling for an entrance.

When I now look back to that period of mental conflict, I am convinced that my darkness and difficulty arose, not from any mystery thrown around the beautiful simplicity of the Gospel by my teachers, but that I entertained a secret unwillingness to yield up my own will and my own wishes; my heart was divided—I was striving to serve God and Mammon; the love of the world, and the things of the world, shut out the light of the glorious Gospel, and it was not till my heart was subdued by the love of God, till I became willing to do, or be, or submit to, anything which God required, that I found peace. Then I saw God as my Father in Jesus, receiving me freely through him.

The burden of guilt was removed, and I was led in the paths of obedience by love.

I had been a few years in my situation, when my mother's health being very much impaired, I felt it my duty to return home. There were now ten of us, besides our father and mother. My eldest brother was employed in the garden, my second worked with a tradesman in the neighbourhood, and two of my sisters were employed in the family I had left, while five younger brothers and sisters were at school. The eldest of these was soon after engaged by the village teacher as his assistant.

When at home, our Sabbaths were spent much in the same manner as formerly, only we had now the opportunity of attending public worship, and instead of merely conversing, we had begun to try and commit our thoughts to writing. Our parents would request us to state our reasons for certain parts of our belief, or our ideas of the meaning of certain passages of Scripture. We would also often exert ourselves to give expression to our thoughts in a verse or two of poetry. At these times several of us would apply our minds to one subject, and it was interesting to observe the different forms our thoughts would assume.

Our mother's health was re-established, and our circle of acquaintance widened, but not much, for few in the same walk in life as ourselves sympathized with us in our pursuits, and we had as little relish for theirs. Our time fully occupied, we never

felt the power of the temptations to evil to which young persons in the same circumstances are usually exposed; we had been carefully taught in early childhood that

“Satan finds some mischief still,
For idle hands to do;”

and idle empty hearts, too, he will fill with sin and folly. I firmly believe that the only safety from temptation in this world of sin, in this state of weakness, is to have our hearts full of the love of God, our understandings enlightened by the truth of God, and our hands actively engaged in whatever useful employment the providence of God places within our reach, never sighing over our limited opportunities of doing good, never repining that we are not placed in situations, and endowed with talents, to do and suffer great things for the cause of Christ, or fretting because our opportunities of improvement are few and small.

This has been my most besetting sin, and the most powerful temptation to which I have been exposed, and, so far as it has prevailed, it has lessened my usefulness and retarded my improvement. Could we comprehend how great is the blessedness of being permitted to be fellow-workers with God, we should not thus trifle with the opportunities afforded us of doing what we can, but feeling that we are called to an honour and felicity far above

anything we can deserve, eagerly seize the slightest, if it be but to whisper a word of truth in the ear of the poorest child, to lure on and assist some ignorant one to spell out and understand a passage, a phrase, or even a word of the book of God, or even to minister to the comfort and happiness of those around us in the things of this life. Thus our Father in heaven stooped to lavish kindness and care upon man's mortal frame, to throw the sweets of summer at his feet, and hang the luxuries of autumn overhead, to enamel the field, to paint the flower, and carve the leaf, and shall we disdain to lay hold of every opportunity of ministering in the slightest degree, or in the humblest way, to the comfort and enjoyment of those around us? And yet how often are opportunities of doing small acts of kindness and usefulness let slip, while we are sighing over our narrow sphere and our limited means of serving God and benefitting man!

For a considerable time our family circle was unbroken; however, by the marriage, at different times, of four members of the family, six only remained with our parents. Sorrow might have had a resting-place in the bosoms of some of that family circle, but to the eye of lookers-on they were happy as ever. But change, death, and sorrow were to come. Our beloved father was suddenly and unexpectedly removed from among us, and a long course of illness in the family followed on his de-

parture. Illness prevented for a time our removal from the abode which had so long sheltered us, and where we had spent so many happy days.

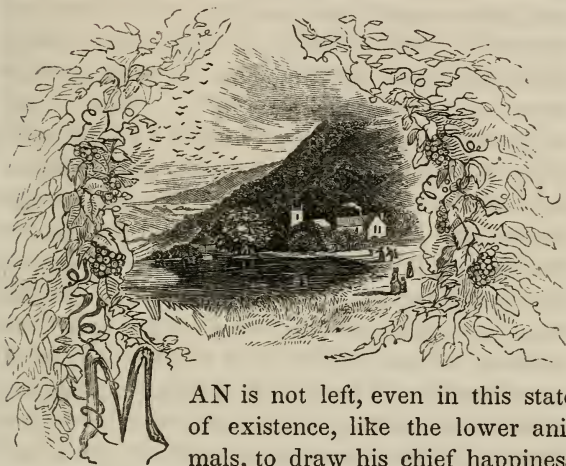
At this time, however, we all recovered; but shortly after our removal to another residence five of us were again prostrated by fever, and our youngest sister—our gentle, quiet, affectionate sister, she who lived but for the happiness of those around her—was removed.

I am now residing with three sisters and our youngest brother, under the roof of our widowed mother. Other two relatives live with us, and I am still engaged in my old occupation of managing the house, which I have never quitted since I returned on account of my mother's health, except for about two years, when I was in the service of others.

Many sources of enjoyment and comfort have been removed, but the spring to which our beloved and revered parents led us in our early years, that fountain whence issued our sweetest and purest enjoyments, is still open to us, even the well of living waters which never can be dried up, and though those loved ones are departed, and we cannot but feel the loss of their society, we are happy in the hope of soon meeting them where there are pleasures for evermore. Religion—the knowledge of God—has been to us our strength and our happiness, the source of all we have enjoyed worth calling enjoyment; it has been the sunshine which,

in the hour of prosperity, has made earth fair unto us as the bowers of Eden, and when the darkness of adversity encompassed us, it has been the star whose beaming indicated the approach of the morning's brightness.

THE PEARL OF DAYS.



MAN is not left, even in this state of existence, like the lower animals, to draw his chief happiness from the indulgence of his appetites, or to be led by the blind, but unerring impulse of instinct, to his chief good. He is endowed with reasoning powers and moral sentiments, which require to be enlightened and exercised, in order to their proper direction and healthful development. His happiness is as inseparably connected with the cultivation and exercise of the faculties of his mind, as it is with the healthful development and proper exercise of his bodily organs. We meet with abundant proof

of this in the state of savage tribes, who shelter themselves in clay-built hovels, wrap themselves in the skins of beasts, and obtain a precarious subsistence from the scanty produce of the uncultivated ground, or the flesh of wild animals. If we compare their means of sustaining life, their sources of enjoyment, their religious worship, their daily habits, and their daily labours, in a word, their whole state, with the state of a civilized and enlightened community—even could we bring ourselves to look upon man as merely an intelligent and improvable animal, formed exclusively for this present life—we are irresistibly led to the conclusion, that whatever tends to elevate or refine his nature, to give to his reasoning faculties and his moral sentiments a controlling power over his appetites and propensities, is of vast importance to his well-being. It guards him from evils to which, while his animal nature is left without due restraint from his higher faculties and sentiments, he is exposed, opens to him sources of enjoyment, and discovers supplies, of which, while his intellectual nature is uncultivated, he is incapable of availing himself

The labour to which, in the present state of society, the majority of the working population of our country is subjected, in order to obtain their subsistence, is of that incessant and tasking nature, which, when the daily hours of toil are closed, leaves the system too much exhausted for mental

application or intellectual enjoyment. Hence, among those of the labouring classes who are not led by religious principle to avail themselves of the opportunities for self-improvement which the weekly rest affords, we find, with comparatively few exceptions, low and degrading pursuits the principal sources of their amusement; while their highest enjoyments are derived from the gratification of their appetites and propensities. Nor is this strange; no one who has for any considerable length of time been subjected to severe and unremitting toil, whose employment called for the exertion of his muscular power till real fatigue ensued, will deny, that, while in such a state, man is equally incapable of availing himself of the more refined pleasure of social intercourse, or of the improvement to be derived from mental application; that the craving is for animal gratification, or nervous excitement; and that a continued routine of such labour, without the seventh-day rest, would soon sink the labouring population into a condition worse than that of absolute barbarism. This is no merely speculative theory; we have only to enter into social intercourse with those around us, to meet with more than abundant proofs of its reality.

Were it possible, then, to view man as only formed for this world—as a mere link in the chain of causation—doing his little part, enjoying his brief existence, and then reduced again to his original elements, passing away alike forgetting

and forgotten; and were we to regard the Sabbath as merely a civil institution, the appointment of human government; even thus separated from all its religious relations, it would, were it possible for man destitute of the knowledge of God, to improve the opportunities afforded by it, confer benefits upon working men which they could not otherwise obtain. The Sabbath limits, to some extent, the power of employers, whom selfishness and avarice, in not a few instances, have rendered alike regardless of the comfort and the health of their servants; and secures to those whose daily avocations require their absence from the family circle, the pleasures and the comforts of home; the softening and refining influence of family relations and domestic intercourse. Its rest refreshes and invigorates the physical constitution, and affords time to apply the mind to the attainment of useful knowledge: it ought therefore to command the respect of all who are sincerely desirous of promoting the improvement of the working population.

But it is impossible thus to regard man. Man has a spiritual, never-dying, as surely as he has an animal and mortal nature, which act and re-act upon each other, so that the well-being of the one is essential to the well-being of the other. He, therefore, who would confine man's views to this world, and limit his endeavours after happiness to the present life, snatches from him, along with the hopes of the future, the riches of the present.

Debarred from his Father's house and his Father's table, he will soon be wallowing in the mire of ignorance and vice, and feeding on the husks of sensual indulgence. He who chains man to continuous and unremitting exertion of his physical system, unfits his mind for activity, and degrades him to a condition little above that of a beast of burden. The Sabbath, then, must be viewed in its relation to every part of man's nature, in its influence upon him as a whole, before we can fully appreciate even the merely temporal benefits it is calculated to confer upon the human family.

Some have said, that another arrangement would be more beneficial,—that, were more time for repose allotted to each day without a Sabbath, the purposes of Sabbath rest would be more fully attained. Were the Sabbath a human institution, appointed by earthly legislators, for purposes relating to this life, this point might be open to discussion. As it is not the institution of man, however, but that of our all-wise Creator, I shall merely ask those who advocate such a change, how they propose to bring it about, and how preserve it, when once obtained. Is it not that the Sabbath claims to be an institution of Heaven, and thus laying hold of man's conscience, ensures attention to its demands from all who fear God and tremble at his word—is it not its appearing in this character which secures to it any degree of attention and respect from society? It is the influences of the

Sabbath which will yet introduce a better regulated system of labour during the week, and he who would abolish it as a step towards such an improvement, flings away the most safe and certain means of accomplishing his object.

It is only by the advancement of the labouring classes themselves in intelligence and civilization, that any really important or beneficial change can ever take place in the regulation of labour; but even were such a change effected, were the hours of daily toil considerably shortened, would there not still be abundant room for a Sabbath? How are the moral and intellectual character, the tastes and habits of working men to be elevated, without the opportunities and the influences of this institution?

He who would abolish the Sabbath, and distribute its hours among the days of the week, that he might increase the comfort and improve the character and the condition of working men, would act as a builder would do, who should dig up the foundations of a house that he might obtain materials wherewith to finish its upper story. Religion, like the Father of lights, from whom it emanates, bestows abundance of blessings upon many who know not the bounteous hand from whence they come; and the Sabbath, one of its most glorious and beneficent institutions, confers numerous benefits even upon that portion of society who, trifling with its sacred obligations, and spurning its salu-

tary restraints, fail to reap from it that amount of good which it is so well calculated to afford them.

We can form no just estimate of what the condition and circumstances of the human race would have been, if left entirely destitute of religion, from our intercourse with those who, though perversely refusing submission to its government, have, while their being was dawning, their mind and habits forming, been surrounded by its light and influences, and who, in their childhood and youth, have partaken largely of the blessings which this heaven-bestowed institution, the Christian Sabbath, affords. No ; it is only from the condition and character of those tribes of mankind who have little or no vestige of revelation among them, that we are enabled to form a correct idea of what our state would have been, had the pure light of Christianity never dawned upon us. So, in like manner, in judging of the importance of this Divine institution, we must compare the condition and the habits of a labouring population who have never known a Sabbath, whose bodies the Sabbath rest has never refreshed, and whose minds Sabbath instruction and Sabbath exercise have, to no extent, strengthened or cultivated, awakened or enlightened ;—we must compare their character and condition, their hearths and homes, with the hearths and homes, the state and character, not of the mere Sabbath-sleeper, or Sabbath-dresser, or even of the mere church-attender or sermon-hearer, but of those who,

with activity and energy, avail themselves of all the opportunities of self-improvement and family culture which the Christian Sabbath is so well fitted to afford, before we can have any correct idea of even the merely temporal benefits which the Sabbath is calculated to confer upon the labouring population, or of the immense loss its discontinuance would prove to the temporal interests of society.

Even as a cessation from labour, as a rest to the worn-out frame, the Sabbath is no trifling boon to the bowed-down sons of toil. When we look upon it merely as a day on which the most toil-worn drudge unhidden may stretch his wearied limbs upon the couch of rest; whereon the most dusty, sweaty, dirt-smeared endurer of the consequences of man's transgression may wash himself clean, dress genteelly, and enjoy the society of his fellow-men; a day when he, who, during the six days of labour, must eat his dry, cold, hurried, and comfortless dinner alone, can sit in leisure and comfort in the society of beloved relatives, with the clean, shining, glad faces of his little ones around him, and his wife, clean and neat, as upon her bridal-day, by his side, and enjoy his neatly prepared, though homely, repast; a day when brothers and sisters, early forced, by necessity, from the parental roof to seek a hard-earned subsistence elsewhere, may weekly enjoy each other's society amid the blessed influences of the home of their childhood—the Sab-

bath, though looked upon as bestowing only privileges like these upon working men, must command the respect of every enlightened and philanthropic mind. But when viewed as a day in which all this is associated with the hallowed influences of religion—in which man enjoys the pleasures of social intercourse blended with, and elevated by, the most sacred and purifying associations—in which the body enjoys repose, not only that the mind may be fitted for exertion, but that it may engage in the study of subjects supremely important to man, that it may apply itself to the contemplation of themes the most sublime and interesting—a day in which men not only meet together that they may be instructed, strengthened, and refined, by intercourse with each other, that mind may have communion with mind, and heart with heart; but in which they are invited to meet with God himself; that their minds may have communion with His mind, and their hearts with His heart; that they may be instructed, strengthened, and refined, by the wisdom and love of God; that they may be moulded in His image, and renewed in His likeness;—it seems strange that any one who believes man to be possessed of a moral and intellectual nature, capable of improvement, should set light by, or trifle with, such an institution; and passing strange, that those who name the name of Christ, who profess to be His followers who emphatically taught that the Sabbath was made for man, should despise

such a privilege, fling away its hallowed restraints, and disregard its sacred obligations.

It needs but a glance at the toilsome life of our rural or our manufacturing population, to convince any one that the Sabbath, viewed merely in relation to man's temporal well-being, is of great value to the working man. The important influence which the frequent return of such a day, with all its cheering and inspiriting exercises and associations, must have upon the health of those who observe it, is not to be overlooked. The wearied frame is refreshed and invigorated, the depressed spirits enlivened, and the flagging energy restored;—while its public observances call for such attention to personal appearance as cannot fail to have a beneficial effect at once upon the habits and the constitution, as also to form a strong inducement to exertion for the improvement of their condition. Hence it is, that, when we enter the house of the church-going, Sabbath-keeping labourer, we generally find a marked difference between it and the home of him who rarely or never enters a place of worship, and who regards not the sacred claims of the day.

In the house of the Sabbath-observing, church-attending labourer—even though, as is too often the case, he should know little or nothing of the vital power of religion, though his observance be mere outward observance, and his religion but form—we observe useful, though sometimes rude

furniture, clothing and food, cleanliness and comfort, a cheerful fire on the hearth, and a few books on the shelf, every thing indicating some little relish for the conveniences and comforts of civilized life.

On Saturday evening, there is washing of little faces, combing and brushing of flaxen heads, laying out of clean little frocks and pinafores, or jet black shoes set ready for little feet, that, without hurry or confusion, clean and neat, they may be ready on Sabbath morning to accompany father or mother, or, if possible, both, to the place

“Where Christians meet to praise and pray,
To hear of heaven, and learn the way;”

or that they may trip joyously to their beloved Sabbath-school, there to sing of that happy land where every eye is bright, of that glorious city, the streets of which are of pure gold, where the water of life is continually flowing in a broad river, clear as crystal, from the throne of God and of the Lamb, into which nothing that defileth can enter, neither whatsoever loveth or maketh a lie; to learn, that to depart from evil is the highway to those blessed mansions of love, and joy, and life everlasting—that that highway is called holiness; and to be told, in childhood’s own simple language, of the love of Him who is himself the way, for he shall save his people from their sins; how he said,

“Suffer little children to come unto me,” and took them up in his arms, and blessed them; how, when they have journeyed along the rugged path of this toilsome life, those that come unto God by him shall never again taste of death or sorrow, pain or disease; for the Lamb, which is in the midst of the throne, shall feed them, and lead them to living fountains of waters, and God shall wipe away all tears from their eyes.

What do we find in the place of all this, in the home, and among the children of the working man who profanes the sacred hours of the Sabbath? Squalor and wretchedness force themselves upon our observation. The appearance of the house and its inmates tells, in language not to be mistaken, what would be the condition of working men, were this blessed day, with all its exalting and purifying influences, set aside. How often, on Saturday night, are the children tossed into bed unwashed and uncombed, while the mother puts their few rags of clothing in the washing-tub, and then hangs them up by the dusty hearth, that they may be dry in the morning! Even this little attention to cleanliness, partial as it is, is of some benefit, and the benefit, so far as it goes, is from the Sabbath; for, were it not for that regard to appearance, and those ideas of decency which the public observances of the Sabbath have introduced, the skin and the clothing of the working man and his children would seldom indeed be subjected to

the refreshing and purifying process of washing.

Of the truth of this, did the limits of this little essay permit, or did the time and circumstances of the writer allow of such researches, I venture to affirm that abundant evidence could be presented from the state and habits, in regard to personal cleanliness, of the labouring population of any country where the Sabbath is disregarded, as compared with the condition and habits of the same class in countries where the Sabbath is observed as a day of public assembly for religious worship; or from the habits of the lower classes of our own, or of any other country, before the introduction of the Christian Sabbath, as compared with their habits in this respect, after the Sabbath has been for some time received and regarded among them, as at once a day of cessation from ordinary labour, and a season for public religious observances. And if the important influence which cleanliness has upon health and comfort be taken into account, the improvement of their habits in this respect will be allowed to be no trifling advantage resulting from the Sabbath to the labouring population.

But to return to the family where the Sabbath is not regarded as a day sacred to the worship of God: how frequently do we find the father, with his equally reckless companions, taking on Saturday evening his seat in the house of the spirit-dealer, there to waste, in the gratification of his

debased and depraved appetite, his hard-earned wages! But what need to describe the Sabbath hours of such a family? Who that has been at all conversant with the labouring population of this country, but has witnessed the comfortless and fretful confusion of the morning, while the succeeding hours are devoted to the preparation of the noonday meal, the one great feast of the week; and, perchance, the fields, the public promenade, or a trip by railway to some place of public resort, is the occupation of the evening? And thus are all the rich opportunities which such a day affords for self-improvement and family culture trampled under foot. And what is the condition of the children of such parents? Do they not grow up in ignorance and vice, in utter neglect, unless, indeed, they are gathered together for Sabbath instruction by the enlightened and benevolent, who would seek to do what in them lies to rescue their fellow-creatures from ignorance and degradation? This, however, will but slightly supply the want of the fireside instruction of a Sabbath-keeping family; and is it likely that these children will ever attain to that degree of mental culture, or be governed by those moral principles which would enable them to obtain an equal standing in society with the children of those who conscientiously observe the Lord's day? Let those who think so enter the house of him who keeps holy the Lord's-day, and the home of the Sabbath-breaker.; let them converse with

their children, observe their habits, and then answer. Those who feel inclined to trifle with the sacred obligations of this day would do well to consider, ere they slight its beneficial restraints, what a blessed privilege they fling away—what a glorious birthright they would barter for less than a mess of pottage! A birthright, the due appreciation and the proper use of which would soon enable them to cast off that yoke of bondage, those servile feelings, with which the working classes too often regard their superiors in circumstances, would enable them to stand erect and unabashed in the presence of their fellow-man, whatever his wealth or rank, as brother in the presence of brother, would give them power of their own minds—a conscience illuminated by the light of heaven, and unfettered by subjection to man. Moreover, if the imbecility of mind, the consequent limitation of resource, and liability to become the dupes of imposture, the tools of crafty, selfish, and unprincipled men, be considered, which usually result from the dependence of one class of men upon the mind and will of another class, this will appear to be no mean advantage, as regards temporal condition, which the proper observance of the Sabbath is calculated to confer upon the labouring population. For proof that such happy results do invariably follow the introduction of the Sabbath among the working classes, in proportion to its proper observance, we have only to glance at the character and condition

of the people in countries where the Sabbath is, in some measure, rightly understood and observed, as compared with the state of the people in lands where the Lord's day is unknown, or devoted to mere amusement.

The rest of the Sabbath is invaluable to the labourer who is desirous of cultivating his own mind by study, of strengthening and gaining the control of his intellectual powers, or of increasing his stock of knowledge by reading. When he returns from his daily labour, to enjoy his brief hour of leisure in the evening, his system is too much exhausted by his previous exertion, and, consequently, his animal spirits too much depressed, for close application of mind or energy of thought. If he attempt to peruse any really serious and useful author, he not unfrequently falls asleep with the book in his hand. The lighter pages of the novelist, with their intellectual intoxication, and too often pernicious views of human life and human nature, may be able, by their excitement, to overcome, for a time, his fatigue; and, therefore, if he reads at all, for these the works of the natural and moral philosopher, of the historian, the moralist, and the theologian, are laid aside, and thus his moral and intellectual nature, not receiving wholesome food or healthful exercise, becomes weak and diseased, and unfitted to fulfil the offices of enlightening him; his passions and appetites, unrestrained by an enlightened conscience and cultivated understanding,

lead him captive at their will ; and his whole character and condition strikingly prove that, as a general rule, the degradation of one part of man's nature is the degradation of the whole.

Is his temporal condition abject, his body subjected to unremitting toil ?—his intellectual condition, too, is debased, and his mind enslaved. Is his intellect uncultivated, and his moral nature vitiated ?—his outward appearance* and condition are degraded, rude, and comfortless. The Sabbath, by the repose it affords, not only renews man's physical energy, renovates his animal system, it also qualifies his mind to apply itself to self-culture and to the acquisition of solid and useful knowledge. Nor does it stop here—it leaves him not unaided and unguided to grope in darkness for the knowledge which is essential to his well-being ; it pours upon his path a flood of light, opens wide the gate of knowledge, and bids him enter. It leaves him not to mope alone over the dreamy speculations of sceptical philosophers who have attained to no belief, who have no certainty or knowledge, but have chosen their perpetual abode in those gloomy regions of darkness where the dense fogs of doubt are for ever settled, till his mental energy is exhausted and his mind unhinged. No ; it calls him forth in exulting joy to seek the society of his

* This is strikingly verified by LAVATER, in his celebrated work on Physiognomy.—ED.

fellow-men, that mind may awaken and strengthen mind, and heart warm heart—that they may ponder together the meaning of facts—facts attested by incontrovertible evidence—facts the most sublime and interesting that have ever engaged the attention of man. It calls men together to study, in each other's society, a system of morality pure and perfect, founded upon these facts. It furnishes him with subjects surpassingly glorious, in the contemplation of which he may exert and cultivate his intellectual powers. It inspires him with hopes which give him fortitude to endure the unavoidable evils of his condition, and energy to surmount its difficulties. Yes, the Lord's day, with its communion with God, its memorials, its exercises, its instructions, and its social intercourse, ever as it returns gives a fresh impulse to human advancement. It is, truly, a fountain whence spring innumerable benefits.

Not only does each returning Sabbath give a new and powerful impetus to man's advancement in his heavenward course; but in so doing, it urges him onward and upward in civilization, refinement and comfort.

A day of rest, of cessation from active and toilsome exertion, is, doubtless, as ministering to the health and vigour of the animal system, of immense value to working men. I have no hesitation, however, in affirming, that, amongst those who view it in no other light than as a day of rest and

recreation, as a season set apart to no higher purpose than that of refreshing and invigorating the body, it generally fails of accomplishing even this: they almost invariably devote the day to the service of their divers lusts and pleasures, while the neglected appearance of their families, and the jaded and abused state of their bodies, wofully testify to the degrading effects of misusing its hallowed hours; and clearly demonstrate that it is "*the Sabbath of the Lord*," the Lord's day alone, as appointed by himself, which is really calculated to benefit mankind, and not a day of man's devising. And why? Because the Sabbath-day is appointed by our all-wise Creator, by Him who knoweth what is in man, and what is needful for man. And it is exactly suited to man—it meets the wants at once of his physical and intellectual constitution, and of his social and spiritual nature. He who wears purple and fine linen, and fares sumptuously every day, whose hand has never been hardened, nor his brow moistened by toil, whose every day makes him the companion and instructor of his family, and who, fresh and unwearied, can seat himself in his quiet study, and enjoy his daily returning hours of leisure, may slight the obligations of the Sabbath, and break loose from its restraints, without, in the eye of his fellow-man, appearing to suffer in mind, character, or condition. But on him whose daily returning wants call for strenuous and incessant exertion, that they may

obtain a needful supply, the abuse of Sabbath hours is soon visible in a beggared and degraded mind, a depraved moral character, and a consequently degraded condition in society; in squalid, untrained children, and a comfortless home; and not unfrequently, in absolute want of the very necessaries of life.

It might easily be shown, that, among the numerous advantages which the weekly rest affords the working man, is this, namely, that it gives him its rest, without diminishing, in any degree, his means of subsistence and comfort. By preventing the seventh day from being brought into the labour market, it enables him to procure a remuneration for six days' labour equal to that which, were there no such day, he would be able to obtain for seven. Although those who degrade the Sabbath from its place as a religious institution, to a day of mere bodily rest and recreation, enjoy this advantage in common with him who regards the day in its proper character, as a day set apart for the public worship of God and the study of his word; yet, they are generally by far his inferiors in comfort and independence. It is no uncommon thing to find them, while actually engaged in some kind of employment which brings higher wages than the occupation followed by their neighbour obtains, before the close of the week begging or borrowing from him the necessaries of life. Few will have mingled much among labouring men

and their families, without meeting with many instances of this kind, all demonstrating the truth of what has already been advanced, that it is the Christian Sabbath, observed as appointed by our Lord himself, that can ever really improve even the temporal character of the labourer, and that no human institution ever can supply its place, or have the same beneficial influence upon society.

To the husband and father, whose family require his daily labour for their support, and who is anxious to impart to them that instruction which is so necessary to the perfect and healthful development of their mental powers, the Sabbath is of inestimable value. Dearly as he loves to meet the joyous welcome of his little ones, upon his return from his day's labour, pleasant as it is for him to enjoy their childish prattle, while they are seated together around the evening fire, yet, having just returned, exhausted by a day of toil, while they climb his knee, and chat over the little adventures of the day, they are more to him as playthings, than as beings the training of whose minds and habits for after life is entrusted to him. This, during the six days of labour, devolves, almost exclusively, upon the mother, or, as is too often the case, it is utterly neglected, because it requires the most incessant and laborious exertions of both father and mother to enable them to obtain a subsistence for themselves and their offspring; and were it not for the weekly return of Sabbath-rest,

and its opportunities for improvement, they would grow up untrained, as the wild ass's colt. But the Sabbath places the Christian father refreshed and vigorous in the midst of his family, his mind enlightened and enriched by its instruction, and his feelings soothed by its devotional exercises; thus fitting him to impart instruction, in a manner at once calculated to reach the understandings and win the hearts of his little ones.

What a delightful scene of tranquil enjoyment is to be met with in the family of the labourer where the Sabbath is properly appreciated and actively improved! Has the reader ever spent a Lord's day in such a family? Has he seen the children, awaking from the light slumbers of the morning, glance round on the more than usual order, cleanliness and quiet of the humble apartment, and then ask, Mother, what day is this? and heard the reply, This is the Sabbath, the best of all days, the day which God has blessed! Has he seen their father dandling the baby, till their mother should finish dressing the elder children, and then, when all were ready, heard the little circle join in the sweet morning hymn; and seen them kneel together, while their father offered up a simple, but heartfelt thanksgiving for life, health, and reason preserved, through the toils of another week; and for the privilege of being again all permitted to enjoy, in each other's society, the blessed light of the first day of the week; that morning-light which brings

to mind an empty grave, and a risen Saviour; those peaceful hours which, undisturbed by the labour, hurry, and anxieties of the week, they can devote to the advancement of that spiritual life in their souls, which shall outlive the destruction of death itself? Has he heard the words of prayer, the questions of the father, and the replies of the children; and has he not felt assured that the mind-awakening influences of such subjects of thought, and such exercises, would be seen in the after years of these children?

Or, has he, on their return from the meeting-place of Christians, witnessed their afternoon and evening employments? Has he seen the eager and intelligent expression of those young faces, as the beautiful story of Joseph and his brethren was read aloud to them; or that of Daniel cast into the lions' den; or how the servants of the living God walked unhurt in the midst of the fire, whilst its flame slew those men who cast them in; or the narrative of the wandering prodigal, wretched and despised in a foreign land, whilst the meanest of his father's servants were living in abundance and comfort? Has he heard their voices, each low but earnest; and then listened to the reading of the word of God? heard the reciting by turn, some beautiful hymns, or reading some interesting chapter, or engaged in conversation familiar and pleasant, though serious and instructive; children asking questions of parents, and parents of children, con-

cerning what they have been hearing and reading during the day? And is not he who has been the spectator of all this convinced that such a day is to the labourer and his children an inheritance of surpassing value? that it is weekly adding a fresh impulse to their progress in improvement, and preparing them to take advantage of whatever opportunities the week may afford? Will not the Sabbaths of their childhood leave an impression upon their future years which will never be effaced; an impress of superiority in intelligence and morality, and a consequent superiority in circumstances?

One important advantage which is connected with the observance of the Lord's day, among the labouring population, is the influence which it has in elevating the mind, character, and condition of the female portion of the community. Where Christianity and its weekly rest are unknown, the condition of woman is abject in the extreme. But the religion of Jesus raises her from her degraded situation, by calling her forward to engage in the exercises, share the instructions, and receive the influences of its Sabbath. The Lord's day calls her thinking powers into action, gives her a mind and conscience of her own, cultivates her intellectual and moral nature, and gives her to man a helpmate indeed, fitted to become, not merely his slave or his toy, but the companion of his labours and his studies, his devoted friend, and his faithful and ju-



“The Lord’s Day calls her thinking powers into action.—*Pearl of Days*, Page 52.

dicious adviser ; not merely the mother and nurse of his children, but their intelligent instructor and guide—his most efficient assistant in their intellectual and moral training. And if we consider the influence which the training that man receives in his early years has upon his character in after life—that, for the most part, in the families of working men, infancy and childhood are spent in the society of the mother, and therefore the impressions by which the character is, in a great measure, formed, are made by her, we shall feel convinced that the cultivation of the female mind and character must have an incalculable influence upon the condition of the labouring population.

It were worth ascertaining, how many of those who have risen up from among the labouring population to adorn and bless humanity by their talents and their philanthropy, to enlighten and benefit society by useful and important discoveries in art and science, or by patient persevering labour to advance mankind in virtue and intelligence—how many of these had their minds awakened to activity, and their principles formed, by the instructions which hard-working parents were enabled to give them upon the Lord's day, the only time they could devote to such a purpose. And would it not shed a fearful light upon this subject, could we possess ourselves of the history of the early Sabbaths of those who have made themselves notorious by their crimes ; or of those who, having sunk them-

selves deep in moral pollution, have destroyed themselves, degraded humanity, and cursed society by their vices? Would not such records give startling evidence of the ruinous effects resulting from the abuse of the weekly rest, and clearly demonstrate the truth of what has been already advanced, that, were the Sabbath abolished, or given to working men as a day of mere bodily refreshment and recreation, and not as a religious institution, they would soon be reduced to a condition worse than that of the untaught savage?

Yes; man is equally liable to degenerate as he is capable of improvement—more so, for he must be aroused, urged forward, forced on almost against his will. To take the downward path of degeneracy, he needs only to be left unmolested to choose his own way.

Are there those who deny this—who look upon man as not a fallen and depraved being, shorn of the glory of his primeval excellency, ever liable to sink lower and degenerate farther, unless influences from without reach him—but as a being who has raised himself by the unaided exercise of the powers of his own mind, from a condition little above that of the brute creation, to his present state? I ask them but to survey the page of human history, to become convinced of the absurdity of such an idea. Can they point to the records of any tribe of the human family which, from a condition of rude barbarism, and shut out from all in-

tercourse with civilized nations, has ever raised itself above such a state?*

They cannot—it has uniformly been the entrance of the missionary, the trader, the emigrant, from more enlightened and civilized nations, which has changed the condition of such a people.

Had it been as they say, had man been formed the being they represent him, and had the voice of God never reached his ear, had no celestial visitant ever arrived upon our planet, man had never risen one step above his first condition. If, then, as the history of mankind abundantly proves, religion founded upon revelation is the only really efficient means by which man can be raised to that state of perfection he is capable of attaining; if, as we trace the progress of Christianity among the nations, we find an advancement in civilization following in her footsteps, and an amelioration of the social condition of the people marking her progress, may we not reasonably attribute to her seventh-day rest all the temporal blessings which, as she advances, she is conferring upon the labouring population? And would not the abolition of this institution, or the appropriation of Sabbath hours to other than their proper use, be effectively to exclude those who obtain their daily bread by the

* Such as desire further information on this important point, may obtain it, at a very small expense of time and labour, by consulting Dr. Doig's "*Three Letters on the Savage State*," addressed to Lord Kames.—ED.

labour of their hands, from a participation in the benefits which the knowledge of revelation confers upon man? No more effectual step could be taken towards the demoralization, I had almost said the brutalization, of the labouring population, than that of inducing them to look upon it as a mere human holiday, which may be occupied in any way fancy may dictate. Barbarous and degrading sports, bull-baiting, cock-fighting, and such like; drunkenness, revelry, and riot, would, with fearful rapidity, take the place of the solemn assembly.

He who would seek to enslave and degrade the working man, could not more effectually accomplish his object, than by persuading him to regard and occupy the Sabbath as a day which he might spend in amusement. Were the Lord's day blotted out, or spent in mere recreation—were the sons of toil no more to enjoy or avail themselves of its rich provisions for their instruction and elevation—not only should we soon see religion disregarded, that blessed light of heaven, that sunshine of the sky which is chasing the shadows of ignorance, and dissipating the mists of error and superstition; which is awakening man to spiritual life, arousing to healthful activity in him all the springs of moral feeling and intellectual energy; not only would this morning beam be shut out from the sons of toil, those glad tidings which Jesus so frequently preached to the poor in the weekly assembly upon the Sabbath-day, be put without the reach of

working men—but we should soon see them deprived of those civil institutions which secure to them personal liberty, and degraded to a condition of mere vassalage.

Let no one be startled when I affirm that it is the Sabbath which has bestowed upon the labouring population the civil privileges they enjoy, and raised them to the position they occupy; that it is the Lord's day which is the great, the everlasting bulwark of human freedom. It is that moral force which intelligence and virtue bestow upon a people, which unlooses effectually the iron grasp of the oppressor; which makes their voice heard clearly and distinctly in the legislation of their country, and blots pernicious, partial, and unjust laws out of the statute-book; and it is, as we have already seen, the knowledge of God obtained from revelation, which awakens man's dormant powers of mind, which leads him onward and upward in virtue and intelligence.

Deprive religion of its weekly rest, and by what means is it to gain access to the ears and to the understandings of working men, and their children? When is it to pour its light into their minds, and the influence of devotion into their hearts? When shall the labourer study the book of God, or working men gather together to hear, not the teachings of erring man, but, with the Scriptures of truth in their hands, to listen to the voice of that infallible Wisdom which was with God when he laid the

foundations of the earth? Shall it be after a day of laborious exertion has rendered them unfit, by exhaustion, for the close application of their minds to any serious study? Alas for the advancement of the labouring portion of the community in intelligence and morality! Alas for the refinement of manners, and the cultivation of mind among them, if it is to be left to such seasons! So absolutely essential to the well-being of man does the Sabbath appear, whether viewed in relation to his eternal or his temporal interests, that, could we suppose it possible for man, destitute of the weekly rest, to become conscious of the wants of his own nature, we should conclude that he would have instituted, of his own accord, a Sabbath for himself. Those who, either for worldly gain or the pursuit of pleasure, profane the sacred hours of Sabbath rest, are not only despising one of the most important institutions of religion, but they are doing what in them lies to undermine one of the most enduring defences of human liberty.

He who would take from the working man his Sabbath, would take with it the mind-awakening influence of religion; would keep the gate of knowledge, and forbid his entrance; would throw an impassable barrier in the way of his progress in civilization, and leave him the slave of the despot, the tool of the crafty politician, and the follower of the superstitious zealot, or the religious impostor.

Let those, then, who would seek to transmit to

their children that liberty and those rights for which their fathers have struggled and bled, rear them amidst Sabbath influences, fill their minds with those subjects for the study of which the weekly rest was instituted, and accustom them to Sabbath exercises; and, most assuredly, they will rise above the oppression of the tyrant, see through the devices of the crafty, the subtlety of the sophist, and the deceit of the impostor.

All the efforts which have ever been made by the rude arm of physical force, to rescue mankind from oppression, have been utterly futile; and if any one will survey the state of the nations at the present moment, he will find the liberty and the privileges enjoyed by the people, to be exactly proportioned to the extent to which general intelligence and the knowledge of the word of God are diffused among them. What has the sword ever effected for the redemption of mankind from tyranny? It may have wrenched power from the hand of one party, but it has only been to give it into the hand of another equally liable to abuse it. Has it been torn from the hand of a lawless and merciless despot? It has been given into the hands of an insolent and brutal soldiery, or a superstitious mob, who soon trampled under foot that liberty which had been purchased for them with the blood of their brethren. Every revolution which has been effected by violence, affords proof of this.

It has been the blood of the martyr—the patient endurance and unshaken fortitude of him who would rather yield up liberty and life itself, than deny the truth—the peaceable, but persevering and indefatigable missionary, whose exertions have been devoted to the spread of the knowledge of God among men, who, by introducing religion and its Sabbath, and bringing man into intercourse with his God, the great Lord of all, to whom all are equally responsible, the governed and the governor, the subject and the prince, the servant and his master; and thus, by awakening in men a sense of their personal responsibility, has aroused their minds to activity. It is the knowledge of their responsibility—of the great truth that all must stand before the judgment-seat of Christ, to give, each one, an account of the deeds done in the body^{*}—which causes men to think and act for themselves, and thus raises them above the subtlety and power of selfishness and ambition.

Although the Sabbath comes laden with blessings for the sons of men, yet let it never be forgotten, that he only whom the truth has made free, he who has left the service of sin, to become the Lord's free man, doing the will of God from the heart, can fully appreciate or enjoy, not only its spiritual, but even its merely temporal blessings. He who has never tasted that God is good, who has never in joyful confidence committed the salvation of his soul into the hand of Jesus, will but

abuse its benefits, neglect its duties, and despise its privileges

How often does Monday morning give painful evidence of the total uselessness of the weekly rest to those who look upon it merely as a day of rest from toil, and a season for recreation! Even the rest they talk of is thrown away, and they are jaded and exhausted by folly and intemperance. Monday finds them scarce fit for the labour of the day; instead of the animal system being refreshed and health improved, the body is abused, and disease engendered; while among those who, though knowing nothing of the living power of religion, yet influenced by the customs and opinions of society around them, show no small regard for the Sabbath, how often are its blessed influences almost entirely buried underneath the rubbish of mere ceremonial sanctity! No wonder if childhood, sternly commanded to assume the serious gravity of age, through the long, weary, empty hours of an inactive Sabbath, should imbibe a deep-rooted dislike to religion and its Sabbath. No wonder if, in families where it is thus observed, the minds of the young should become disaffected to that religion, of which such an empty, gloomy institution is viewed as a part; that, having received such a false idea of religion, they should plunge headlong into the pleasures, follies, and vices of the world, thinking that such lifeless and gloomy exercises will better suit the weakness and infirmity of age,

than the fresh and buoyant activity of youth, and thus reap the results of an irregular and intemperate life, in a shattered constitution and depraved character. No wonder if youth, coming forth from the bosom of such families, should be easily deluded by sophistry, and, caught in the snares of scepticism, should step into the ranks of unbelievers, or sink to the fate of the criminal and the vicious.

He who blessed the seventh day and sanctified it, never meant that that day, whose first morning beam fell upon the joyful activity of a new and perfect creation, whose dawning light saw the Son of man arise triumphant over death and the grave, should be spent in listless, motionless silence, or in soulless, meaningless ceremony. No ; holy its hours indeed are, sanctified, set apart ; not however to solemn, gloomy, lifeless inactivity, but hallowed to rest and refreshment, sacred to joy, set apart to active, cheerful, and strenuous exertion for the improvement of ourselves and others in holiness, virtue, and intelligence. Doubtless, thousands who have never felt the power of the truth in an awakened conscience and a renewed heart, are reaping many and important benefits from the Lord's day, in the more general diffusion of knowledge, and the advancement of civilization, besides the comfortable rest and refreshment it affords their bodies. But they can only to a limited extent enjoy the beneficial influence of the weekly rest, whether viewed as increasing their enjoyment in this pre-

sent life, or as fitting them for happiness hereafter.

While, then, considering it of the utmost importance that this day should be preserved from the encroachments of labour and amusement, that working men should be protected by the law of their country in the observance of it, and regarding it as of paramount importance, that it be preserved in its unimpaired sanctity as the birthright of every Briton,—I would earnestly, solemnly, and affectionately, urge upon the attention of those who, seeking the improvement of the temporal condition of the labouring population of our country, and aware of the powerful influence which a proper observance of the Sabbath would have in effecting their elevation, are endeavouring to call the attention of the legislature to the subject,—that here legal enactments can do but little; they may put down, to some extent, the more public and glaring forms of Sabbath profanation, but this will only increase the amount of secret desecration. Those who have no heart for the proper observance of this day, may be prevented from spending it in certain kinds of labour or amusement, railway travelling, pleasure excursions, and such like. By being prevented from enjoying themselves in such pursuits, however, they will be driven into the secret haunts of dissipation and vice; and thus, although it is no doubt well that, where wickedness cannot be eradicated, it should be made ashamed

to show its head, yet comparatively little good can be effected by the civil ruler in promoting the cause of Sabbath observance. I would entreat them to bear in mind, that it is only the truths of the Gospel imparting spiritual life, implanting moral principle, bringing the will of man into subjection to the will of his Creator, and awakening the intellect, that can enable man to reap that full harvest of temporal good from the weekly rest which it is so well fitted to afford him.

Let, then, all who would see man redeemed from ignorance and slavery, vice and degradation—all who would see the working man refined in manners, and elevated in character and condition, exert their utmost energy in the diffusion of knowledge, in the education of youth, but above all, in calling the attention of men to Divine truth, to the glad tidings of salvation; and for this purpose let them rejoice in, and employ the Sabbath, as connected with religion, as affording time for spreading abroad the knowledge of God. This is the lever which is to lift man from the degradation of the fall, and make him fit to be the inhabitant of a new earth, wherein all the evils which at present surround him shall be unknown.

What varied agencies is not the Sabbath calling into operation, to press forward and give fresh impulse to the onward movement! Not only is the stolid mind of the untaught workman aroused, impelling motive and untiring energy imparted, to

carry him on in the upward path of self-improvement; but the sympathies of his nature are also awakened, and, looking on the moral and intellectual degradation, and the physical wretchedness around him, his heart is yearning over his fellow-men, and the weekly rest affording him time, he is stretching out the hand of a brother to those who are sunk in ignorance and vice, he is pointing the upward path, and stimulating to the upward movement. See that young man, whose daily earnings, perchance, are needful, not merely for his own support, but it may be, for the support of aged parents, or of young and helpless brothers and sisters; the circumstances of whose early years had prevented his enjoying more than the limited advantages of a common grammar-school education, or, perhaps, not even allowed of his receiving so much as a common school education, but whose knowledge has been picked up in Sabbath classes, or at the fireside of hard-working parents, whose straitened circumstances required that even in his boyhood he should strain every nerve to assist them in supplying, by his labour, the wants of a young and numerous family: he is not only walking steadfastly and firmly himself in the path of improvement, but taking the lead, and urging on his fellow men, devoting his little hour of Sabbath rest, and Sabbath leisure, not to mere repose, or sensual indulgence, but gathering his fellow-men around him that he may reason with them out of

the Scriptures, or calling together, for instruction, a class of ragged, untrained children, or wending his way to yonder wretched garret, or that damp cellar, where want, disease, and vice have taken up their abode together, that he may ascertain why that squalid child was absent from the Sabbath-school class, and drop a word of encouragement to the boy, or address a word of warning and entreaty to the parents.

Who has not felt convinced, on viewing scenes like these, agencies like these called into operation, that it is the weekly rest in the hands of living, active religion, which is destined to reach the very lowest depths of society, to lift humanity from the degrading pollutions of vice, and from the servile dependence and helplessness of ignorance; and that to take from the children of toil the Lord's day, were to take from them at once the means of self-improvement, and also the opportunity of doing anything towards the improvement of others?

Let those, then, who seek the elevation and refinement of the labouring population, do all that in them lies to spread among them the knowledge of true religion and the observance of the Sabbath. Science may advance, art and philosophy instruct those who have means and leisure for their study; but of what avail would they ever become to labouring men, did not religion by her Sabbath open up the way for them? Yes; Christianity is the pioneer, and they follow in its footsteps.

Besides, what is man, with his moral nature unimproved? His intellect may be powerful and highly cultivated; he may be learned in art and science, acquainted with all the properties of matter, and with every system of philosophy, ancient and modern; he may be capable of bringing creation, animate and inanimate, into subserviency to his pleasure and convenience; the lightnings of heaven may, at his bidding, fly with his message; and the hidden treasures of the earth may come forth to the light of day. At the command of art and science, starting into motion, he may be conveyed almost with the rapidity of thought, to his desired destination; fire, water, and air, may accomplish his labour for him; but, if his religious feelings are dormant or misdirected, or if his moral nature is depraved, he is but the more capacitated to spread destruction and misery around him; to be miserable in himself, and a curse and a scourge to mankind. He can use, with more ability, the subtlety and the arts of the impostor; he can, with more dexterity, forge or use weapons of war, or set armies in battle array; or he may be a more able and dangerous leader in riot and insurrection; a more dexterous highwayman, robber, or assassin; but, without the cultivation of his moral nature by religion, he is neither fitted to receive happiness himself, nor impart it to others.

Religion not only awakens and cultivates man's intellect, it also subdues and governs his animal

propensities, exalts and refines his moral feelings, and by doing so redeems him from much present suffering, and opens to him inexhaustible treasures of enjoyment in himself and others, impelling him to exert all the energies of his nature, not in seeking merely his own, but in securing the well-being of his fellow-men, making him more willing to impart than to exact, more yielding than commanding, more ready to bear with than to claim forbearance—in a word, writing upon his heart, in living characters, the truth that it is more blessed to give than to receive, and thus putting an end to all strife, emulation, broils, and discord, and war in every form, with all its attendant miseries.

Yes; let those who long for that blissful period when men shall be united in one universal brotherhood, when peace shall make her dwelling among them, and good-will fill every heart, when the reward of the husbandman's toil—the yellow fields of waving grain—shall no more be trampled beneath the hoof of the war-horse, nor his hard-won earnings wrung from his hand, to keep in repair the machinery of war—when men shall no more study the art of destroying each other, but shall beat their swords into ploughshares, and their spears into pruning-hooks; let those who long for, and labour to introduce this happy era, see in the Sabbath the oil which is to still the waves of human strife—in its memorials, its influences, its exercises, the links of that chain of love, which is

yet to bind heart to heart, from one end of the earth to the other, and encircle the whole with an unbroken and everlasting bond of union.

When men meet together on the first day of the week, to break bread, to surround the table of their Lord, to pass from hand to hand the cup of blessing, to hear the words and study the character of Him who, when he was reviled, reviled not again; when he suffered, threatened not, but committed himself to Him who judgeth righteously; when they, as the children of that God who is by his love manifested in the gift of his well-beloved Son, subduing the enmity of his enemies and reconciling them to himself, meet thus together on the first day of the week, not to hear the voice of a human orator, nor to attend to the words of a fallible instructor, but to gather around the Scriptures of truth, the word of the living and true God, to learn his will, that with willing and ready feet they may run in the way of his commandments; when they study his character, as he there reveals himself, that their moral nature may become assimilated to his, that they may be like their Father in heaven, who maketh his sun to shine upon the evil and the good; what must be the result? Who will hesitate to say, were working men all to meet weekly, thus to keep the Lord's day as appointed by Himself, that soon the oppressor would cease out of the land; that intemperance, ignorance, vice of all kinds, with all the poverty, disease, and wretched-

ness, inseparably connected with them, would be for ever banished, and peace, descending from the skies, whither sin had caused her to take her flight, again dwell with redeemed man?

And ever as we approach nearer and nearer to such a use of the weekly rest, and ever as the circle widens of those who feel it not their duty only, but their dearest, choicest privilege, thus to spend and enjoy this day—do we approach more nearly to the long-predicted age of millennial glory, to the dawn of the great Sabbath of the world, that Sabbath of rest from sin and suffering, strife and oppression, when the Lord himself shall judge the nations in righteousness, when the lofty looks of man shall be humbled, and the haughtiness of man shall be brought low, and the Lord alone be exalted.

The Lord's day can never be trifled with but at our peril. Like every appointment of our benevolent Creator, it was instituted for the benefit of his creatures, wisely adapted to fulfil its purpose; and he who sells its privileges for gain, or barter them for pleasure, makes a poor bargain indeed. Selfishness—narrow, ungenerous, short-sighted selfishness—generally outwits itself; and this is especially the case with employers, who, regardless of the comfort, health, or morality of the employed, engage them in labour on this day, and thereby deprive them of its benefits. The interests of employers are inseparably connected with the well-being of

the employed. The labour of a healthy, steady, honest, intelligent workman, is of double value to that of him who cannot be depended upon, whose moral principles are unsound, or his habits irregular ; whose mind is uncultivated, or his body debilitated by disease. And those who engage men in labour or business upon the first day of the week, may blame themselves if, in a few years, they find it difficult to have their work well performed, and discover that their property is far from being secure.

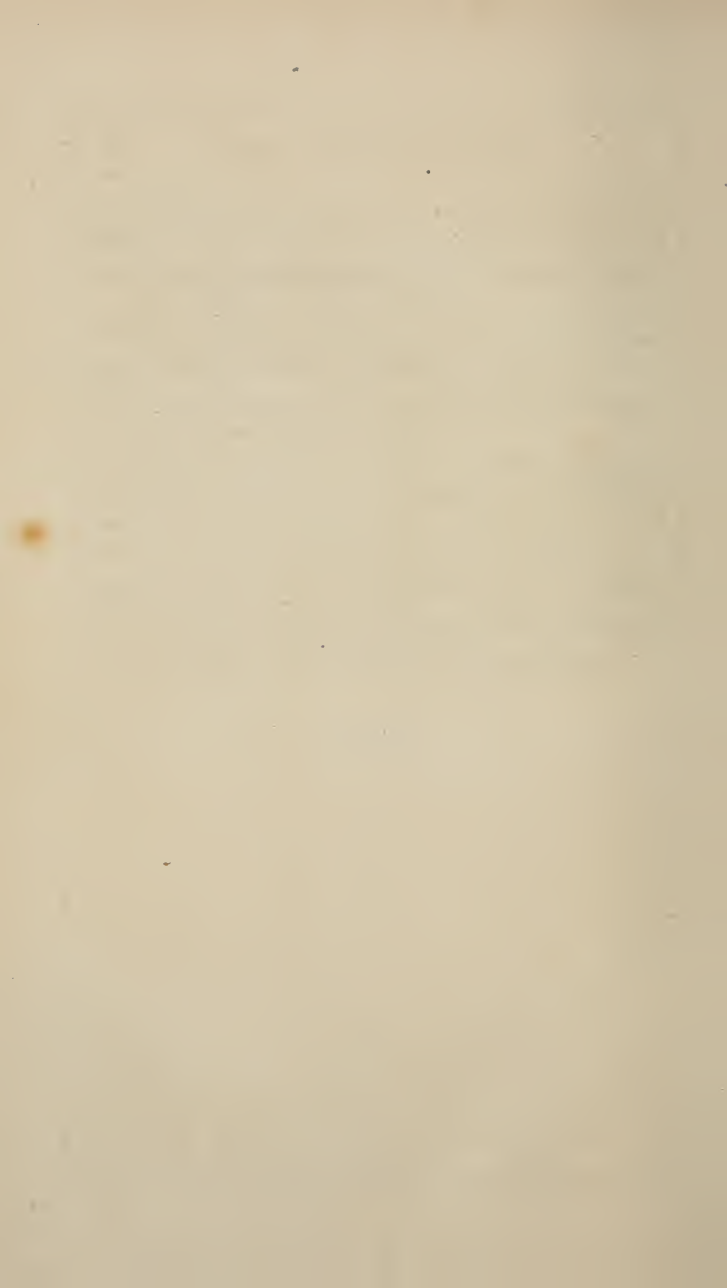
The Sabbath has, with beautiful propriety, been called "the poor man's day ;" and it seems, indeed, peculiarly adapted to confer important advantages upon him ; not one of these, however, is obtained at the expense of the employers. Its blessings are suited to all classes, but the working-classes more especially require its provisions for their happiness. If the servant, after a week of labour, enjoys a day of rest, and appears in the meeting of the disciples of Jesus, clean, comfortably dressed, and respectable as his master, it is that, fresh and vigorous, he may with hearty good-will enter upon the labours of another week. A feeling of self-respect, and a sense of moral obligation, raise him above eye-service, or anything like slight, sluggish, or improper performance of labour ; a feeling which, though it cannot stoop to cringing servility, would sooner brook disrespect than show it to another, whether employer or fellow-servant, and a sense of moral obligation, which makes him faithful in

whatever he is entrusted with, enables him to understand and claim his own rights, and induces him without reserve to give to all others their due.

The Sabbath interferes with the interests of none but those who live by the ignorance, superstition, vice, and degradation of mankind ; those who have their wealth from Babylon the great, who traffic in "slaves and souls of men."

Let all, then, of every class and station, examine this subject ; the more it is viewed in the light of truth, the more its importance will appear. He who is desirous of the well-being of his fellow-men ought not, and cannot consistently, pass it lightly by ; and even he whose contracted mind looks only at his personal interest, may not safely slight it.

FINIS.





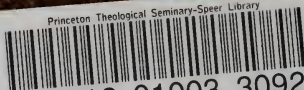
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